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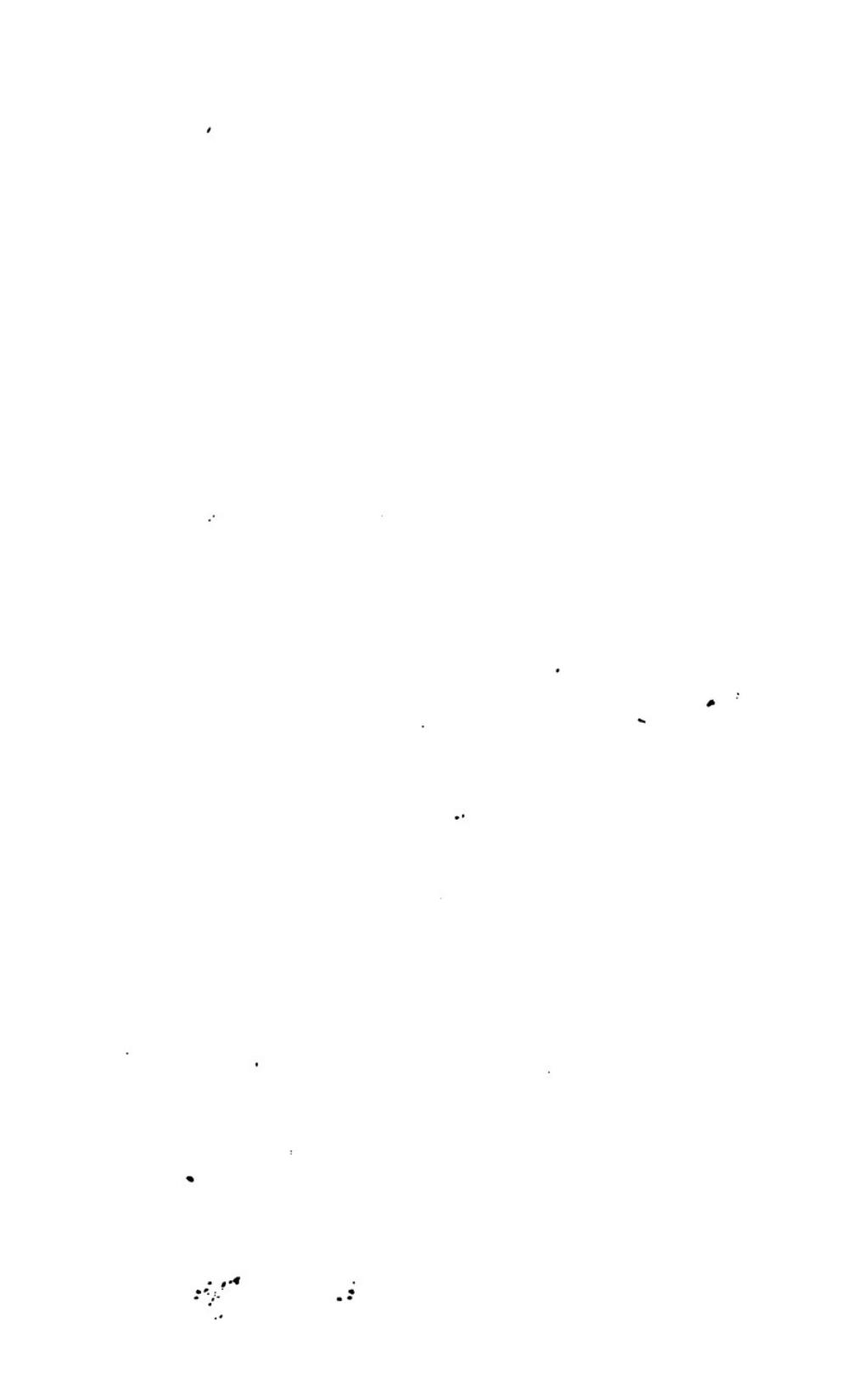
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HINTS ON STUDY,

AND THE

EMPLOYMENT OF TIME.

ADDRESSED TO



YOUNG PERSONS SETTING OUT IN LIFE.

WITH A SUPPLEMENTARY VIEW
OF THE SEVERAL PROFESSIONS AND COMMERCE
AND REMARKS FOR ASSISTING THE SELECTION.

BY A LATE MEMBER OF THE
HONOURABLE SOCIETY OF THE MIDDLE TEMPLE.

"Choose the best life, and custom will render it agreeable."
PLUTARCH.

LONDON :
TAYLOR AND WALTON, UPPER GOWER STREET.

1838.

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TO THE READER.

It is recommended to the young student carefully to peruse the Book first, without referring to the Notes at the end, with the view of reading it connectively. And afterwards, to study it diligently in connexion with the Notes as referred to, which comprise authorities of great weight, and convey important instruction in a small compass.

HINTS ON STUDY.

INTRODUCTION.

By way of Introduction, let us reflect a little upon the extract from PLUTARCH in the title-page. It is a very encouraging circumstance to young persons, prone as they in general are to indolence as respects the severer exercises of the mind, a distracted attention, and unsteadiness in pursuing what is good and useful, that we are subject to this law of *habit*, and may derive inestimable advantage from it. "Man," Archdeacon PALEY observes, "is a bundle of habits;" and as this little book is designed to be of great practical service to youth, and the due constitution of the habits being a matter of the first consequence to them, it must be particularly noticed that there are personal habits and mental habits:—such as

(of the former kind) of moderation in diet and in sleep ; of early rising ; of despatch in dressing, and meals, and ordinary occupation ; of evening as well as morning retirement for study and improvement ; by all which much valuable time may be saved, amounting in a single year to a surprising aggregate. And (of the latter kind) there are habits of attention, and quick apprehension ; of close reasoning ; of cautious judgment ; of energy in pursuit, and the like. The young student, therefore, must not despond, nor think the difficulties he has to encounter at first,—no, not even his seeming inferiority to others in capacity,—to be matters insuperable ; but set himself in earnest to form new habits which will soon begin to sit easy upon him, and his very powers of mind and capacity will gradually enlarge and strengthen.

Now, as all habits are produced by repeated acts, hence arises the importance of laying down precise rules of conduct, and of steadily acting upon them, till, the desired habits being formed, we proceed with ease and pleasure in that course which our judgment had pointed out to be best.*

* See Note A.

Among the habits that a young person should more especially endeavour to acquire, are the following, which are of the utmost importance to him.

FIRST. An habitual sense that he is never alone; that God is always present with him, discerning his inmost thoughts, and the movements of his affections. That God is thus constantly present all rational people admit as an abstract truth, but very few attain to anything like a constant practical consciousness of it. Some directions for acquiring this desirable habit of the mind, and further observations upon the subject, must be referred to Note B.

SECONDLY. An habitual attention to his thoughts and imagination. By repeated exertion we attain that most important power of fixing the attention strongly upon any particular subject, to the exclusion of other thoughts and a wandering imagination; as well as the power of withdrawing at will our thoughts and imagination from the objects which occupy them, or that would intrude upon them. On the attainment and vigorous exertion of this power depends, in a considerable degree, the great results of a young

man's life, whether considered in relation to his abilities, his learning, or virtue. By an habitual vigour of attention, the Counsellor penetrates the most intricate cases; the Scholar advances rapidly in whatever he pursues; and the man of God meditates profoundly on holy things, and by his acquired power over his thoughts and imagination excludes the beginnings of evil,—the first taints of vice, which enter by the thoughts; while “the man who has no rule over his own spirit; is like a city broken down and without walls.” Self-government, which is so essential to weak and fallible man, cannot subsist with constancy without attaining and exerting this power.*

THIRDLY. Closely allied to the last-mentioned, is the habit of determined industry, not to be discouraged by difficulties; and of vigorous application to every worthy subject. It is essential to the Scholar, and very important to all.

FOURTHLY. The habit of useful reflection on all he reads, hears, or sees; and of exercising his

* “Exertion, vigilance, a mind in arms,
A military discipline of thought.”—YOUNG.

own judgment, without which he will become a mere repository of the ideas and opinions of others, as is the case with most young persons. On some of these subjects more will be said as we proceed.

This little address is entitled HINTS, because a full treatise on the subjects of it is by no means proposed. The mind of an ingenuous young person will work for itself upon these short suggestions ; but if his mind is utterly insignificant,—if he has no latent vigour that can be roused into action,—a large volume on the matters it treats of, would be useless to him.

EDUCATION.

IN the first place, we shall make a few remarks on EDUCATION. The ordinary objects of it are, to furnish young persons with the rudiments of languages, and the elements of general knowledge. The higher objects are, to inspire a taste for the fine authors of ancient and modern times; to excite an unwearyed spirit of diligence, and thirst after useful knowledge;—a desire to “drink deep,” and not merely “to taste the Pierian spring;”* to lead the soul to the Fountain of truth and blessedness;† to give just ideas of the relative worthiness of human pursuits, and of the proper business of life.

We daily see young men return from great

* “A little learning is a dang’rous thing,
 Drink deep, or taste not the Pierian spring.”—POPE.

† *i. e.* Of holiness, happiness, and Divine favour.—LEX.

schools and colleges, proficients indeed in languages and elements, but without having imbibed even taste, and a spirit of industry, to build through life on the foundation that has been laid. And we observe the foundation itself to be too often deficient in the main requisites of true religion, active virtue, and just sentiment. Once emancipated from the authority of instructors, the little edifice that has been raised, be it good, bad, or indifferent, is abandoned to its fate ; it is left to moulder away in the progression of time, and a few years leave hardly a vestige of what they once acquired.

If it be asked, where is the necessity, the utility, or (amidst the various avocations of active life) the practicability of a young man's addicting himself to study ? Have we not daily instances of men succeeding in various departments of business and employment, without any application to studious pursuits ? To this it is answered, that men undoubtedly may and do, by industry and prudence, grow rich, and rise into a certain kind of consequence without possessing an elegant mind, or a cultivated understanding. Yet still there can be no doubt that the cultivation of taste and knowledge is an object of high im-

portance, and closely connected with our usefulness and respectability, our more refined pleasures and sensibilities. But let us take up our subject in a more enlarged and comprehensive view.

A young man, at his setting out in life, should listen to the sentiments and observe the conduct of the wise and eminent among mankind; and not form his ideas, and fix his views, and frame his pursuits, on the low standard of ordinary minds. He should reflect that GOD has, in his great goodness to him individually, given him an immortal soul, endued with vast powers of the very same description in kind, if not in degree, with those possessed by the greatest and best men who have appeared in all ages of the world: that these powers are bestowed on him by his Creator as TALENTS highly improvable. He should consider well at his commencement what things truly great, and excellent, and desirable, are really within his reach. He should form deeply in his mind a sort of scale, and true judgment of the various objects within the extent of his powers and capacity, according to the degree of their relative worthiness and importance; and upon this judgment he should fortify his mind,

and fix firmly his resolution, and rouse his whole powers of action, his spirit and industry, to act upon it through life.

To assist our young reader in this most interesting investigation, let us take as our guides the wise and the learned of ancient and modern times; but above all the Holy Scriptures. These all agree that the immortal Soul, its interests and faculties, should be our chief care: that our temporal circumstances and worldly objects are comparatively of very inferior consideration. This life is treated as a state of education of the soul for its transition, after a short period, to a higher and everlasting state. The grand and distinguishing feature of Christianity is, that we must be renewed in the spirit of our minds by the HOLY SPIRIT, through the redemption that is in CHRIST JESUS. Here, then, is the first great object of attention, care, and vigilance, which transcends all other objects, and leaves them all at an immeasurable distance. To be thus new "created in Christ Jesus," is the one thing needful; and obtaining that we become possessed of the "Pearl of great price." And as it is the one essential thing, so is it (unlike all terrestrial things) certainly to be obtained by pursuing it in

earnest; God in the riches of his bounty and mercy* having promised, that “ asking we shall receive, seeking we shall find, knocking it shall be opened unto us.”

The first great object in the scale of pursuit, then, is to become established members of the kingdom of God on earth, and of the number of those who, being renewed in the spirit of their minds, pursue earnestly after holiness, and every good work; and this leads us to the next great objects in our scale.

By the grace of God we are enabled to obey (though imperfectly, yet with a continual approximation towards perfection) the first and great commandment, that of loving God with all the heart, and mind, and soul, and strength. He must be enthroned on your heart; and you are to obey the next great command, that of loving your neighbour as yourself, from a principle of love and obedience to God. This is what is intended by doing good to men from religious principle. To explain it by an example. If you

* Or, to use the Hebrew expression as applied to God, יְהוָה, —“ His exuberant goodness.”

had a dear and valued friend who, in the hour of danger, interposed his own person between you and your deadly foe, and laid down his own life to preserve yours ;—and that friend in his last moments had commended to your care and protection his desolate child ;—on what principle would you think it proper to protect and cherish the object of his solicitude ? You will no doubt answer, because my departed friend, and preserver at so great a sacrifice, enjoined it. If you were to relieve the child merely from pity, as you might have done any other object of charity, you would think yourself lost to all sense of friendship, gratitude, and just sensibility. Now this is the case, only in a much higher degree, between God and us. He is our great Friend : He created us : He sent his Son into the world to die for us ; and the Holy Spirit to renew and sanctify us. And GOD, our Saviour, commands us to love and serve our brethren for his sake. “ If ye love me, keep my commandments.” To perform acts of charity from a mere feeling of pity for the poor and unfortunate, would be so far well, had God never thus specially commanded it with reference to Himself ; but as He has done so, adding, “ forasmuch as ye do it to the least of these my disciples, ye do it unto me,” what must your gracious Lord,

your great Friend, think of your acting on inferior principles, and forgetting HIM, and His command?

As, therefore, you are to love GOD supremely, so your whole course of action must proceed pre-eminently from a principle of obedience to Him : a wish to serve and please Him to whom you are under such unspeakable obligation. You will study His will ; imitate His example ; and do all to Him and for Him, with a continual reference and regard to your ever present Lord : laying out yourself, your talents, and means in His service. And, acting on this principle, you will devote your time, your understanding, your wealth, your influence, and all your faculties in doing good to the utmost, with increasing energy, and to the latest period of your existence here : and what an extensive field of service there is open before you in this world of sin and misery ! Much good you may do if you will exert yourself. Whilst men in general sit still, or walk carelessly through life till opportunity crosses their path, and misery, as it were, beards them, and so do little for their Lord,—you should make it a part of your constant occupation to devise, and plan, and search out ways and means of pleasing Him, by serving

the community, and the members of it, with enlarged and comprehensive beneficence.

Let us pause for a moment here. We are apt to form our ideas of the talents entrusted to us on a too contracted scale. If a man be shut up in prison, or banished like the Apostle John to a desert island, in a state of destitution, and precluded from society, you then perceive that prayer, praise, a careful cultivation of all the graces of the Spirit, communion with God, an exalted love of Him, an enlarged benevolence to mankind with special reference to Him who commands and requires it; the improvement of his faculties to the utmost in order to be useful to himself where he is, and to others should opportunity ever be afforded to him ;—these constitute a real, and exalted, and, it may be, the only possible improvement of his talents while he is confined to such a sphere.

But suppose him to be afterwards set at liberty, and moving in society, still the unrelaxed pursuit of the above continue to form the essential foundation of all other improvement of his talents, and so they would have done if he never had been a prisoner or an exile ; and to these he now adds

active exertion in doing good to others by every practicable method, that not merely falls in his way, but that he can think of and contrive. His eager desire to serve and please his gracious Benefactor in the way He has pointed out, leads him “to go about doing good,” and that from high religious principle, as to the **LORD**, and in obedience to His command: to man as his brother, for the **Lord’s** sake.

These four points, then, stand pre-eminent in the scale of importance, and in the following order.

FIRST. An earnest endeavour,* by the use of all the means, to obtain the promised grace and aid of the Holy Spirit; † and thus to derive “life,” and a “renewed mind:” grace and more grace continually increasing,—“the free gift of God through faith in Christ Jesus.”

SECONDLY. A diligent pursuit after the principal evidence of that renewed life; namely, an

* “Strive to enter in at the strait gate.”—“The kingdom of heaven suffereth violence, and the violent take it by force.”

† See Luke, chap. xi. verse 9 to 13 inclusive.

ardent and supreme love of God, and desire to serve Him, and to do good from that principle of love and obedience to Him.

THIRDLY. The active exertion of our powers in doing good to our brethren on an enlarged scale, in imitation of our Lord and Saviour. And connected with this is the filling up some station in society, as a profession, business, or employment, according to our sphere in life; as this, if properly directed, may extend our opportunities, as well as increase our power of being useful.

FOURTHLY. The cultivating our intellectual faculties, and extending our knowledge, and this still with the view of serving and pleasing God by being useful to others as well as improving our own minds; and this leads us to the more particular consideration of the subject of this little work.

But before we enter upon this, let us for a moment survey the scale of desirable objects which is too commonly in the mind of a young person at his setting out in the world. The "Pearl of great price" is unknown through carelessness, or undervalued if known; and therefore

is not the first and great object of pursuit : and not being so, the sublime result of obtaining and advancing in this new and divine life not only fails of taking place, but is equally undervalued. God, who is the centre to which the soul should tend, is not his love, and delight, and object of imitation and service. No wonder, then, that what benevolent actions he may casually perform, proceed from inferior and mixed principles ; such as a combination of natural pity, of self-applause, and a latent desire for the applause of others : and that the fruit he bears have no indication of an engrafted tree : they are poor, and insignificant, and thinly scattered, and of no real goodness. Nor, indeed, is he concerned about it. Success in life in obtaining wealth, or honour, or power for selfish ends, are his objects of supreme veneration, of eager desire, and of ardent pursuit. These, at his death, he leaves behind him, and the main business of life has been totally neglected. His higher interests have been sacrificed and abandoned for the gratification of comparatively low views and temporal pursuits,—pursuits indeed not to be neglected in their proper place and for proper ends ; but had he formed for himself a just scale of nobler objects, and acted upon it, he would have sought above all things the

great gift of God, and being renewed to a divine life, God would have become his joy and delight, and his exceeding great reward. He would then have learned the luxury of doing good from a grateful principle, and would have found his happiness in love, and magnanimity of sentiment and of action.

ENTRANCE INTO LIFE.

EVERY young person who is entering on the field of the world, would do well to reflect that he knows not to what high scenes of action he may be designed in the course of Providence, and in the progress of life. He should therefore be preparing in his early years, and fit himself for what may eventually come to pass. The subaltern officer may in time rise to command fleets or armies, and become the hope, the pride, and the instrument in the hand of God, of saving his country. The humble clerk may grow up into the wealthy merchant, and by his voice in the senate, his influence, and abilities, become of extensive usefulness in the state. Knowledge is power; the cultivation of letters strengthens the intellect; and where a young man neglects his understanding, he neglects a great branch of his duty, and never can hope to rise to eminence in

the higher spheres of public utility, however useful he may be in private beneficence.

All the great writers of every age and country unite in the praise of study;* and the Scriptures enforce the study of the Sacred Writings as of the first importance. But as it may be objected that study is incompatible with the active duties of life where a man is obliged to follow a business or active profession, we must observe that examples to the contrary abound. Physicians, lawyers, artists, military and commercial men, have been liberal and enlightened scholars in different degrees. The notion of impracticability arises from an indolent and narrow mind; from the want of a due arrangement and economy of time; and from a false estimate of the intellectual powers.

The disposition of a large portion of mankind leads them to activity of body and indolence of mind; and fixing their affections and views on the low objects of obtaining wealth for its own sake; or the pride, vanity, and sensual gratifications which it pampers; they lose all relish for the

*. See Note C.

more exalted pursuits of the soul. Their judgment of the value of things is perverted. The "one thing needful" with them, is the main chance (as they term it) of acquiring wealth, and expending it on themselves, and their own selfish ends. And those among them who have some value for intellectual pursuits, for want of order in the distribution of their time, and from a false idea that it is essential to study to enjoy an uninterrupted command of leisure, deem the pursuit impracticable till at some future period they can retire from busy life. But let the ingenuous youth deeply cherish the advice of the learned and the wise, and not tamely go with the stream of low and ordinary minds. That Colossus of modern literature, DR. SAMUEL JOHNSON, exposes the false idea that the improvement of the mind must necessarily be postponed to a season of leisure. He observes, that a short period at a time is alone necessary to application, provided it recurs with frequent regularity, and that the period of application, however short, be well employed: that when the mind has made its intellectual meal, it is of no consequence (as to this object) whether the intervening time between that and the next period of application be spent in the avocations of the gentleman, or in the

business of life : that the very circumscription of those periods invigorates the powers, just as a river becomes more rapid by the contraction of its channel. DR. KNOX also lays it down as a general position, that improvement is the business of life ; and that his days will pass away pleasantly who makes a daily addition to his ideas.

So far from admitting that there is any inconsistency between retired study and active business, the FIRST RULE we would lay down is, to unite study with some useful, active occupation, and to pursue both together through life. Even when in age, retirement from a profession or business is found desirable, active usefulness should still be kept in view. Young persons who have imbibed a taste for letters, are too apt to form romantic and selfish ideas of the happiness to be derived from sitting down in total retirement and abstraction in the country. We are prone continually to run into extremes. When study becomes a solitary end, and not a mean of active good, and is unconnected with the business of life, it is perverted from some of its best uses. It interferes with, instead of promoting our public usefulness. It palls upon the mind, and we miss in a great degree the real pleasure and satisfac-

tion which it is calculated to produce. The zest of life consists very much in variety. The man who divides his time between useful activity and literary pursuits, enjoys the latter more than the mere bookworm; while at the same time he is filling up his station in life with advantage to his family and his country. Let the young student, therefore, follow up his business or profession as a mean of increasing ability to be useful, and unite it with the other pursuits in his scale as an important branch of his system.*

The SECOND RULE is, to turn your private studies as much as possible to public utility. To read fine authors with taste, and to store up knowledge, will be useful to yourself, and at once ornamental and delightful; but to turn your course of reading and study specially to your own particular department in life, whether it be professional, or arts, or commerce, will tend to the advancement of the public good. You will therefore consider it to be your duty to apply a considerable portion of your attention to subjects connected with your own profession or business, and to endeavour to promote their improvement.

* See Note D.

The THIRD RULE, and it is of great importance, is, to introduce order and arrangement into your time and pursuits. *Diem tanquam operas partito,** is a maxim of the great ERASMUS. Your time is a treasure to be managed with frugality, to be made the most of: and having fixed upon your plan with due reference to your circumstances and situation in life, you should regularly and tenaciously adhere to it.

In general, the following observations may be useful. Your objects of pursuit may be comprised under three general heads:—RELIGION,—BUSINESS, combined with active benevolence,—STUDY.

The FIRST is the grand object of each day, and should pervade every part of it. Lead your thoughts to it at your first waking in the morning,† and habituate yourself to a strong and feeling sense of the constant presence of God, and to frequent communion with him throughout the day, doing every thing to Him, and accord-

* Portion out the day according to your several employments.

† “When I awake I am still with Thee.” Psalm.

ing to His command ;* and this independently of your morning and evening seasons of enlarged devotion, which you will carefully preserve. Let your heart burst forth on every occasion, and at every opportunity, in gratitude and admiration, in tender reflection, and affectionate remembrances of your great Patron and ever present Friend. Thus will each day, and your pursuits in it, be sanctified ; and you will advance each day in grace, which is the great object, the transcendent business of every day.

For the SECOND object, arrange every evening, as far as you can, the course of business and active duty for the ensuing day, and the precise hour of commencing it. This will have several good effects. On the following morning, the business of the day having been forecasted, will be off your mind. All your hours previous to the fixed period of entering upon it, will be so much reserved, calm, and uninterrupted time for study ; and when the hour of business arrives, your course of active occupation being already orderly arranged, will proceed without distraction, and will be compressed together within allotted hours,

* " I have set the LORD always before me." Psalm.

and in less compass. There is, moreover, a valuable habit of alertness, which, as it enables some men to transact the same business in half the time which others loiter away in it, ought by all means to be acquired. Arrangement, indeed, will do much, but energy of mind, and habitual despatch without flurry, complete the man of business. And here it must be observed, that you should consider the being useful and kind to others in every way you can, as a very part of your daily occupation,—an object of care and forethought, and not merely occasional or fortuitous.

With respect to the THIRD object, Study, we must recur to the observations made in the Introduction, on the importance of regulating our habits. A young man who is desirous of filling up his station in life with a due regard to his duty to God,—to society,—and to his own happiness, respectability, and advancement, must sedulously attend to the formation of proper habits, and the sooner he commences, the easier will be the task. He cannot too often meditate on the subjects noticed in the Introduction.

Dr. BUCHAN observes, “for sleep seven hours

are in general sufficient."* Both TISSOT and BUCHAN recommend early rising for health ; and many eminent writers strenuously advise it to the student.† A little habit will render both moderation in sleep, and early rising, easy and pleasant. More rest may on some occasions be necessary, but no excuse can be made for the trifling waste of precious morning time, which many while away in dressing and at breakfast. The modern practice in the higher ranks, of avoiding family meetings and gossiping at breakfast, by which not only much time is lost, but the attention is dissipated, appears to be a great improvement upon the custom of our ancestors. In private families, however, where family worship is used, as indeed it always ought to be, the objection does not lie with equal force, as wasting time at breakfast is not necessary. The vigour required in a certain learned profession, may be here worth recording. Some of the most eminent Gentlemen of the Bar leave their family residence at an early hour in the morning, and come down to cham-

* Many persons object, that they find their constitutions require more than seven hours' sleep; but they may rely upon it that this is only habit.

† See Note E.

bers, where they breakfast alone while *pursuing* their professional labours.

Having, then, by arrangement on the preceding evening, and by early rising, and the speedy despatch of personal matters, secured several hours for study in the morning, it becomes equally important to the student to acquire the habit of retiring for study in the evening. The evening and the morning must form his studious day. So lately as the sixth year of the reign of George the Third, the House of Commons, as appears from a newspaper of that date, used to meet at nine in the morning, and break up at four in the afternoon. The House now* does not meet till four in the afternoon, and the ministers, after transacting in the morning their various avocations with Ambassadors, in Committees, Cabinet or Privy Councils, and other arduous business, are yet able to go through the great mental and oratorical exertions of the night. Such exertions does habit render practicable. It is much the same with Barristers who attend the Courts in the morning, and hold consultations, answer cases, and study in the evening.

* That is when this volume was written.

The young student should imitate these high examples, and most carefully avoid the ordinary habits both of people of fashion, and commercial men, of wasting their evenings in dull vacuity of thought, or in foolish parties of insignificant people, who are void of taste for the higher objects and enjoyments of life.

We must further observe, that with a view to employing the evening hours with pleasure as well as profit, it will be necessary for the student to be temperate at the dinner hour; and habit will make this also easy to him. Let him reflect, that the loss or improvement of half his literary life will depend on preserving his faculties in full vigour for his evening study. If he falls into the habit of indulgence in eating more than is sufficient, that will probably lead him into excess in drinking; and then, finding a disinclination, if not inability for studious pursuits, the result will be, that (according to the experience of the bulk of men of business), he will gradually become a mere animal man; for excess in the evening usually induces late rising in the morning, accompanied by headache and feverish debility; and thus his studies will be laid aside under the common plea of impracticability. It is

therefore of great importance to the student resolutely to acquire the habit of moderation in diet, and he will thereby choose the happier life.

The business of the day, then, being over, the remaining hours are his own for study, and, added to the early morning hours, will form, even in the most active scene of business, no contemptible preserve of time for this important object, provided he guards it in general as a kind of sacred time not to be interrupted. And whenever he sacrifices his evening hours to company, he should endeavour, by the selectness of his society, to derive some compensation, and make up the time lost to study by greater exertion on the succeeding days.

To employ these hours with advantage and effect, several useful observations may be made; but before we proceed to them, let us pause for a moment at this most delightful period of our inquiries. When the mind has formed just ideas of the relative importance of things within its reach, letters form a distinguished object; yet even they are subordinate to others still more important, nay infinitely so. And besides the tran-

scendent objects of grace, piety, benevolence, and active usefulness, we have united the ordinary business of life as, in general, indispensably necessary to be pursued in conjunction with study. And we have found that by introducing order and economy into the arrangement of our hours and pursuits, there is abundant time remaining for the latter. Here then, you are favoured with an ample portion of reserved and precious time, and all the treasures of knowledge are open before you in unbounded variety, both to instruct and delight. How charming the prospect ! how gratifying to the imagination ! The history of all the known transactions, and interesting events which have taken place on the great theatre of the world from the early ages to the present time ; and the lives of eminent men who have acted their part on it : the sublime and beautiful productions of genius in the finest languages ; and science in all its departments. Surely it is the indication of a low and grovelling mind to be stupidly insensible to the delight and advantage of such pursuits ; surely it is a sign that the man is destined to drag on through life in mean and vulgar habits, who is destitute of taste and spirit to pursue such interesting, such animating, such noble objects.

A FEW APPROVED RULES FOR STUDY.

FIRST. The hours set apart for studious pursuits should be most carefully preserved: as sacred to the advancement of your immortal interests; the cultivation of your mental powers, which are capable of great enlargement; the improvement of your taste; and the extension of your knowledge. You must not allow these precious hours to be interrupted by any avocations foreign to these exalted purposes. Your hours for business being fixed, refer every thing relating to it to that its proper and destined period.

SECONDLY. Order is necessary in the distribution of your studies, as well as in the general arrangement of your time. For this you have the highest authorities in Note F. Always commence your studies in the early morning with the Holy Scriptures, for they will instruct you in the highest kind of knowledge, and animate you to piety and virtue. The advice of the learned ERASMUS ought to have weight with every student. He lays it down as a maxim, *optima quæque statim ac primum discere*,—to acquire a

knowledge of the best things, in the first place, and without delay. Now the Scriptures hold this first place, and should be daily studied without delay ;* and, by the scholar at least, in the original languages. You are therefore strongly recommended to get into a regular habit of studying daily for a limited portion of time, first the New Testament in the Greek text of Griesbach, using Parkhurst's Greek and English Lexicon ; and when you have gone through the Greek Testament with accuracy, observing well the context, and recurring continually to the various senses of the words in your Lexicon, then proceed to the Old Testament in the original Hebrew. It is by carefully investigating the Greek Testament for yourself, that you will most satisfactorily learn its doctrines, and be enabled to judge of the accuracy of any commentator. Much light is also thrown, by the Hebrew text of the Old Testament, on the Divinity of Christ and the doctrine of the Trinity,

* Amidst the great variety of books constantly before SIR ISAAC NEWTON, that which he studied with the greatest application was the Bible ; and the great JOHN LOCKE employed the last four years of his life entirely in the study of the Scriptures. The Honourable ROBERT BOYLE also was an elaborate Student of the Hebrew Bible. See his work on the Style of the Holy Scriptures.

which is not, and cannot be so strongly conveyed by any translation. And, indeed, with respect to the Hebrew Scriptures, the delight as well as advantage you will derive from the poetical parts of it especially, will amply repay you. Let not the supposed difficulty be objected. Several counsel of our own time we could name, who, though in full practice, have resorted to the study of the Hebrew Scriptures as a resource and relaxation from the fatigue of their professional labours. It is only requisite to devote a very moderate portion of time to it, provided that be done with daily regularity ; and Parkhurst's Hebrew and English Lexicon, to which he has prefixed an excellent Grammar, will greatly facilitate your progress. You will insensibly advance, and be much gratified at every step ; especially if, when you have acquired a knowledge of the Grammar prefixed to the Lexicon, and have carefully read the first chapter of Genesis which is subjoined to the Grammar, you commence with translating the PSALMS, then ISAIAH and the Book of JOB, which latter, though difficult, will allure you by its incomparable imagery. Carefully observing the several names or titles given to the Deity, as JEHOVAH, ALEIM, &c. will tend to throw light on the text. You will be sur-

prised and delighted in discovering how much the majesty and beauty of these Divine Books grow upon the mind as you proceed ; and how considerably the sense will be cleared from obscurity by using that excellent Lexicon. The very circumstance of your being obliged to dwell upon the holy and exalted sentiments, and the sublime and beautiful imagery which pervade the Moral Books, as they are termed, will at once charm your imagination, strengthen your faith, and animate your devotion.*

The limited period for daily application to the Original Scriptures having been well filled up, proceed to your PRINCIPAL study for the day ; for it adds greatly to the spirit, as well as the pleasure of reading, to have but one main object of study (exclusive of the Scriptures), in hand at a time ; and, on the contrary, nothing is so exceedingly prejudicial as to crumble down your studious hours into small portions, allotted to several subjects : the attention is distracted ; the progress made in any individual subject is slow and discouraging ; each pursuit becomes a drudgery ; no one thing is sufficiently interesting.

* See Note G.

Whereas, by pursuing one object with the great bulk of your time, if it is history, you soon penetrate into the story, and it becomes interesting and engaging ; if it is a production of genius, your imagination takes wing, and receives no check ; if it is a short insulated subject, you soon gain a comprehensive view of it, and master it. The mind loves variety, and receives satisfaction from making a rapid, and at the same time an effective progress, and bringing a subject to a conclusion.* When, however, it occurs, as it frequently does, that a young person is desirous of acquiring or perfecting himself in some language, it will be advisable for him to assign a limited portion of time for the purpose ; and, to secure it, let it be previous to commencing the main study for the day, rather than after it.†

THIRDLY. Supposing, then, your time destined for study to be well and carefully preserved from interruption, and that your plan is simplified by pursuing one principal object at a time, exclusive of the Scriptures; the next important rule is, that great and continued DILIGENCE is essential.‡

* See Note H.

† See Note I.

‡ See Note K.

Indeed this vigour of mind you should carry into every thing you do or undertake, whether in study, in religion, in your plans, or in your execution of them. And here, again, habit will come in to your aid, and produce surprising effects. Even a love of labour, a delight in vigorous exertion, strange as it may at first sight appear, is acquired by habit, and difficulty becomes an incentive to overcome it. Let not any thing, not even change of place for recreation, interrupt your plan. Wherever you are, and whithersoever you go, carry that, as the great Robert Boyle did,* always along with you as if it were a part of yourself. There will be abundant time in the twenty-four hours for exercise and recreation, when that is the temporary object abroad, as well as for business when at home, without intruding upon that reserved time which is set apart for the culture of the mind. Be satisfied with changing your subjects occasionally to the lighter or more engaging kind; for as the soul requires its daily food of meditation, devotion, and the Holy Scrip-

* Boyle, notwithstanding his frequent removals on business, and visits to his many noble relations, never suffered his thoughts to be disordered, or the designs he had formed to be broken or interrupted.

tures,—so the man of reading and taste finds the day a blank, and lost, without higher enjoyments than can be afforded by bodily exercise and amusements only.

You must also acquire the power of **FIXING YOUR ATTENTION** strongly and entirely on your subject with calm and patient vigour; strictly confining the thoughts from roving. As all the pleasure you will derive, and the progress you will make, depend upon this, and will indeed be in exact proportion to this; and as it is a matter, though of great difficulty at first till the habit is gained, yet of the utmost importance to your success, you are referred to some valuable extracts in Note L, which you will do well to consider with the deepest attention. Remember also, that mere reading and treasuring up the ideas of others, is not study. You must exert your faculties of judgment and reasoning, as well as those of apprehension and memory. Learn to think for yourself; to agree or differ with your author in your judgment of things, and not to be borne down by great names, for you will find partial errors or misapprehensions in even the greatest writers. And, finally, to form no conclusions but on adequate premises, and not jump to conclu-

sions as too many do, even in matters of the greatest importance.

Before you enter on any book or subject, form a strong attachment to it by reflecting on its importance, or the instruction or entertainment that may be expected from it, or the fame and acknowledged merit of the author.* This will greatly contribute to the fixing your attention, and to the spirit with which you will read it.

LASTLY. The field of knowledge is so extensive, that a selection of objects for particular study is necessary, while a general acquaintance is sufficient with others. Avoid the humour of many who read everything that comes in their way without distinction; thereby losing much valuable time in discovering that what they read is mere trash. Confine yourself for the most part, and especially in your earlier years, to the great standard authors in whatever language. On these form your taste, and your style, and turn of thinking. Read them diligently, and study them thoroughly. At your commencement of any important subject, and especially in

* See Note M

studying the Greek and Hebrew Scriptures, call to mind another Aphorism of ERASMUS,—*Initio non quam multa, sed quam bona percipias refert.* At first it is of more consequence to study thoroughly the little you may read at a sitting, than to be solicitous to get through a considerable quantity in a superficial manner. And as life is short and uncertain, and art is long, do not forget the former of his excellent maxims, which is so important in every view that we must here repeat it,—
Optima quæque statim ac primum disce.

But as some wander at large picking up pebbles and shells, and overlooking diamonds and rubies, so others are too apt to be discouraged by the insinuations and example of the indolent and ignorant, who sometimes damp the ardour of an aspiring young man, by representing the impracticability of his making a proficiency worth the time and pains in this, that, or the other. Let us then listen to what men of sense have to say on this subject. It has been well observed that there is a mediocrity of excellence which is very desirable. “ I shall never be *Milo*,” ARRIAN observes, “ and yet I do not neglect my body; nor *Craesus*, and yet I do not neglect my property; nor do we decline any other care through a despair of

arriving at the summit of excellence." "I require of myself (Seneca says) not that I should equal the best scholars, but be better than the bad." Never despair of arriving at excellence either in action,* or learning;† and remember that you may be very successful and useful in both, though you should fall short of the attainments of some other men.

When you wish to pursue any particular department of science or literature, ascertain from some learned friend which are the most reputed and leading authors on the subject. Study these thoroughly, and waste no time on inferior writers. One such book well read and thoroughly digested, will be more instructive to you than twenty ephemeral writers loosely skimmed over. Some men pride themselves on the extent of their reading, and knowledge of books. Of course they must travel through much useless trash. The reviews will give you a sufficient acquaintance with the daily productions of the press, and point out to you the works which may be worthy of your particular attention.

* See Note N.

† See Note O.

It very much relieves the mind occasionally to vary our subjects of reading. Thus, a course of scientific and philosophical study, comprising mathematics, natural philosophy, mechanics, chemistry, botany, agriculture, and arts, may be advantageously relieved by reading our historians, poets, and fine writers. But light and trifling reading the young student should carefully avoid, as it is injurious to all the severer studies by indisposing the mind for masculine application. Reserve your precious hours, therefore, for higher employment. Cultivate a close intimacy with the eminent authors of ancient and modern times; continually recur to them with affection and delight. They will form your taste, and lead you to despise and neglect trifling and insipid productions: "Our minds should be habituated to the contemplation of excellence, and far from being contented to form such habits, we should, to the last moment of our lives, continue a settled intercourse with all the true examples of grandeur."—

REYNOLDS.

ON FORMING FRIENDSHIPS AND ACQUAINTANCE.

We must now turn our attention to a subject of intense interest to all young persons, but especially so to a youth who aspires to rise in private estimation, or in public life. We must point out to him a medium of powerful influence and assistance on the one hand, and on the other a rock upon which thousands, yes myriads, are wrecked in their voyage through life.

Therefore, to touch our young student in the tenderest points, he must here be assured by old experience and long observation, that not only the vigour of his application, the extent of his erudition, his taste and refinement, but the very faculties of his mind, and his eternal interests, will be greatly advanced or injured according to the friendships he forms, and the society with which he connects himself.

We are all naturally such imitators, even when we are not sensible of it, that associating with the learned conduces to our becoming ourselves learned, not merely by the information we derive, but the congenial taste and thirst after knowledge which we imbibe. Forming friendships with men of sound religion, integrity, and true honour, greatly promotes our assimilation to them in these most important particulars. Examples before us of industry, sobriety, and close study, tend in a remarkable degree to engage us in the same course. And, on the other hand, if we form intimacies with the idle, the ignorant, the dull, or the dissipated, we shall ourselves be in the utmost danger,—nay, it will be almost miraculous if we do not become more or less like our companions. With respect to morals and external manners, every thinking person is alive to the truth of the observation.

But this is not all. Associating with men who possess energy of mind and of character,—men of quick intelligence, keen penetration, and sound judgment,—men, in short, of powerful understandings or of fluent elocution, tends to call forth our own latent powers, and promotes our own attainments in these qualifications for the

Bar or the Senate. A kindred flame is awakened: what we admire we imitate: and even without designing it, we catch their forcible mode of reasoning, and the spirit of their eloquence.

In every view, therefore, a young man should be scrupulously careful in the selection of his friends and companions in youth, and of his society in after-life. A real student must necessarily be in a considerable degree a retired character; and when he unbends it should be, as much as possible, among his superiors in attainments or abilities: for it is a momentous truth, never to be lost sight of, that his own abilities, as well as his attainments in learning, are capable of gradual enlargement. Associating with a PITT, strongly tended to the forming a CANNING. Close intimacy with CHARLES Fox naturally stimulated the imitation of GREY. We are all sensible that associating with real gentlemen tends to form not only the external manners and polish, but the sentiments of gentlemen. A young clergyman, who enters into the society of holy and learned divines, finds both his piety and learning promoted. It is similar in the other professions, and in common life. On the other hand, nothing is more injurious to a young man

than blindly forming friendships, and getting involved in the society of indolent, ignorant, or vicious characters. This is the fatal rock on which so many split. Books will be his best companions till opportunity enables him to become intimate with superior minds who possess the recommendations of worth, abilities, and attainments ; and his own character in these respects will facilitate his obtaining such friends and acquaintance.

ON CULTIVATING THE TEMPER.

ANOTHER object of great importance to young persons is the cultivating and regulating their temper, till a mild and amiable disposition becomes a HABIT of the mind.

This is a matter very generally neglected by inconsiderate youth. They are sensible of the expediency of exterior courtesy, of engaging manners; but their private temper they appear to consider so wholly natural to them, or of such little consequence, that few take any pains respecting it. In common conversation, indeed, even among parents, the terms we usually hear applied to the tempers of their children are, that one is naturally good-tempered, and another naturally the reverse; and the utmost they in general attempt is, to beat ill-temper out of them with the discipline of the rod. The idea that a child may be trained by kind attention, example, and

art, till gentleness, kindness, and good-humour, becomes habitual, seldom occurs to them. Many parents, on the contrary, are blamable by their own example before children, in correcting them with passion, scolding the servants with acrimony in their presence, and, amidst the various vexations of life, allowing their little ones to observe the irritations of their own minds.

But whatever the tempers of the parents may be, the infant mind, especially as regards the temper, is usually too much intrusted to the nursery-maid ; and the seeds of a fractious and wayward disposition are often sown or fostered by an ignorant and ill-tempered servant, who at once sets the example of a cross disposition, and thwarts and corrects the child according to her own caprice, and the humour she happens to be in.

When the boy is removed to school he finds himself surrounded by a number of companions, the bulk of whom arrived there with little or no previous attention to this essential particular. To be “ sudden and quick in quarrel,” and of a domineering and truant spirit, are the high and envied examples before him.

It is important, however, to the young reader, to know, that whatever his natural or acquired temper may be, if comparatively mild and gentle, it is still capable of improvement; if morose or passionate, it may be, in a great degree, if not entirely corrected. Even in heathen times, the mild and gentle **SOCRATES** acknowledged that naturally he was headstrong and violent; and in Christian times, **ST. PAUL** himself bears testimony to the great change in this respect among his converts.

If we carefully examine the Epistles of this great Apostle, we cannot avoid observing, that while he enumerates the amiable tempers among the fruits of the Holy Spirit, he enforces, in the most urgent manner, the necessity of our own care and attention in their cultivation. And the analogy of the manner of God's proceeding in his exterior works around us, and his gracious operations in us, is very observable. He creates the products of the garden, but if the gardener neglects to cultivate the garden, two results take place. No useful, though lowly vegetables, no beautiful and lofty fruits appear. But this is not all: the ground which, with care and exertion, would have become at once useful and orna-

mental, being neglected, is overrun with weeds and briers.

As, therefore, the youth who would advance in knowledge must be diligent in cultivating his understanding—so, also, if he is desirous of attaining respectability of character—of forming friendships with superior minds—of being well received in truly liberal and enlightened society—nay, if he regards his own private happiness, the “sunshine of the mind,” he must pay great attention to his temper. He must be assured that his temper is a subject for cultivation, just as much as his understanding; that by care, and the wonderful power of habit, the morose may become good humoured, and the passionate gentle. Let the observations of that profound writer, Bishop BUTLER, in his *Analogy on the Power of Habit*, be deeply impressed on his mind. Occasions for excitement should be expected daily to occur; but, by being on his guard, and resolutely resisting sudden irritation and starts of passion, however justifiable the occasions may appear, and by cultivating harmony of mind,—a kind, gentle, affectionate heart, and constant good humour—and, above all, piety towards God, and a sense of his continual presence, the temper,

however naturally hasty, passionate, or peevish, will gradually be altered and improved.

It will be a useful exercise for him to look through society, and observe the misery entailed upon families by the ill-regulated tempers of the husband or the wife, the children or the servants; how good neighbourhood is interrupted, and apparent friendships dissolved ; how the individual himself, who harbours a bad temper, is punished by the irritation and unhappiness of his own mind. And it is further worthy of his notice, that the future advancement of a young man has often resulted from his known good temper. There is something so ingratiating in it, that friends and patrons have been procured by it, even when it has not been accompanied by talents.

ON AVOIDING TEMPTATION.

OUR Saviour, in his first discourse recorded by St. Matthew, taught the multitude to pray ; and in the concise prayer left for our instruction, among the important particulars of it, we find one which, when closely translated from the Greek text, runs thus :—" And bring us not into temptation,"—that is, according to an esteemed commentator,* " into circumstances of pressing temptation." And hence we infer the importance of our own avoiding temptation with the utmost care.

Now, if this is a matter of such deep interest to all of us, how much more is it indispensable for youth whose characters are yet forming, and their minds so susceptible of bias, to shun temp-

* Doddridge.

tations with all possible caution. This, therefore, is a subject for serious consideration.

Temptation arises from associating with idle, worthless, and vicious companions, a subject we have already adverted to. If a youth will do so, it must be presumed that he never sincerely or considerately addresses the Living, the Ever-present JEHOVAH, in the words of the Lord's Prayer; for he himself runs into temptation. We now, however, take it for granted that his temporal interests, adverted to in a former Section, will sufficiently warn him to avoid that pest. Our present object relates specially to himself when alone.

And first we have to notice, that as a young man's progress in learning greatly depends upon his gaining the power of fixing his attention strongly upon the subject he is investigating, and of withdrawing his thoughts from any thing foreign to it; so also does his advancement in piety and benevolence on the one hand, and avoidance of evil on the other, greatly depend upon his command over his thoughts and imagination. He must labour, therefore, to gain an absolute control over them: of fixing his thoughts

with rivetted attention on what he chooses, and of withdrawing them at pleasure. And as he will then advance rapidly and profoundly in his studies, so will he have the power, if he has the will, to fix them on sublime subjects of religion and goodness, and of withdrawing them from all objects of temptation and evil. This, indeed, is the great, the turning point. If he cannot govern his thoughts, he will be a poor student and worse man. If he will tamper with vice in his thoughts ; if he will leave his mind open to every impression ; if he cannot withdraw himself from evil imaginations, his moral state and conduct will soon become despicable before God, though he may conceal them from men.

“The man who has no rule over his own spirit is like a city broken down and without walls,” observes the Wise King. All evil enters by the thoughts ; by them the passions are inflamed, and the conduct follows. If the heart is thus left unprotected, the issues of it will be to destruction. The young student, therefore, who aspires to eminence as a man as well as a scholar, must commence with labouring this point — exercising constant watchfulness. In the solitary walk, or in the city full, many able and worthy men have

exercised the same power in useful meditation on deeply interesting subjects, and in the indulgence of holy sensibility, "as seeing Him who is invisible," from a conscious sense of his presence, their hearts have overflowed with gratitude and joy, and their minds have been withdrawn from all evil impressions.

To caution the young student against loose books and exhibitions, is too obvious a subject to enlarge upon. But some fancy themselves so secure, or are so careless, as to venture to dally with contamination ; and, by doing so, foster the seeds of corruption, which they afterwards find it impossible wholly to eradicate. The imagination has become tainted, and its control becomes exceedingly difficult. They find themselves punished for their own carelessness ; and if it has led to any deeper moral stain in conduct, as is too commonly the case, no one can conjecture the bitterness of their reflections in after-life. When the man "comes to himself," like the youth in the parable, the spectre of the past will haunt him to the end.

THE REFLECTING MIND.

MANY young persons when in their study forget Lord Bacon's maxim, "Read not to take for granted." In the most important matter of all, Religion, this is their common practice. Instead of investigating the original Scriptures and reflecting for themselves, they take for granted that the religious book they read is in every particular scriptural. In politics they are influenced by party names, and governed by the opinions of leaders. In history, they store up in memory the details without any useful reflections upon them.

Our present object, however, is rather an appendage to some observations in the foregoing section, and we thus state it:—"The power of withdrawing the mind from things around us for important meditation—or, when we please, of

fixing our attention strongly upon them in useful reflection, is one of the first consequence for a youth to acquire."

The ordinary mind is usually occupied by listless observation of the objects of his senses, or in musings of little worth. The power of abstraction may, indeed, and has been carried to a blameable excess ; but it is nevertheless as important as it may be difficult to acquire. By the exercise of this power, the barrister can withdraw his attention from the busy conversation and interruptions of the crowded court around him, and fix an absolute attention on the case before him. The statesman exercises the same power in the noisy senate ; while the holy divine can hold communion with his God even in the crowded streets of a metropolis.

Now, though the attainment of this power requires considerable effort at first, it will in time be confirmed by practice. The fixing the mind with engrossing attention on our subject of study in the closet, is not very easily attained. Most young persons, indeed, find it to be very difficult ; but as the student experiences that he can overcome that difficulty, so he may be encouraged

in the attempt to accomplish the object we now have in view.

There are few things more exhilarating to the mind than useful reflection in the solitary walk amidst the works of God, when the heart is once affected with a sense of the presence of the Divine Author, and all things around us are referred to his immediate operation or support. The mind, indeed, reasoning closely from effects to causes, cannot but sensibly feel itself to be in the presence of the Creator himself. Whatever notions the young student may have imbibed respecting secondary causes, he cannot get rid of the presence of the Great First Cause, who, we are told, discerns the thoughts and purposes of the heart.

All rational people believe that God created all things "in the beginning ;" and, with the same reason they should believe that God is the Creator of every thing that newly comes into being, and is indeed continually exerting his creative power upon them; upon every insect, and every flower of the field, and blade of grass. If the young student will accustom himself in his walks to reason closely thus; few can conceive the advantage he will derive, and the delight

he will enjoy in it. The scene before him will become, as it were, lighted up with the immediate presence of Jehovah, and his heart will become penetrated with devotion to Him, and with zeal in His service. A solitary walk, amidst the works of God, will then become a sermon indeed. “He that searches after me shall find me,” will be a truth brought home to his own experience.

Again, reflections upon the great brotherhood of mankind, as being all descended from one common parent—that every poor man he meets is indeed his kinsman, and, if he needs a friend, should find one if possible in himself—that the distinctions of rank here are temporary, and for wise purposes—that the Saviour of mankind took upon himself a low estate—that He had no house or home—that He went about doing good, temporal and eternal, as his constant employment—that HE ought to be our object of imitation—that much of our omission in being useful to others arises more from our inattention and want of thought, than from any obdurate state of the mind—that the talents committed to us are more various than we commonly suppose—that each of us should endeavour to discover and to foster our own peculiar talents—

that men of even low degree have been great benefactors to mankind by cultivating each his particular talent: that to have a rational soul is one thing, but to have a rational soul in vigorous exercise is quite another thing. In short, if an ingenuous, though youthful mind, will but exert his powers of meditation and useful reflection, the seeds of goodness, truth, and wisdom, and of active usefulness, will be fostered; and his solitary walks will be turned to great account. Youth is the season of warm and animated affections, and a habit of meditation tends to sublime them.

To facilitate the practice of meditation, the youth will find it advantageous to select a subject before he leaves his study, and in his walk to fix his attention upon that alone, and to pursue it in detail; for thus, by degrees, he will gain a habit of reflection which he may afterwards carry into all passing events that occur. The listless mind, the vacant stare, the absurd train of thoughts of many he meets, will thus be avoided: his understanding will be improved; his mental powers invigorated: and, when a religious or moral subject is selected, he will find his piety advance, and his moral sensibility increase.

THE FEELING HEART.

THE most graceful, the most lovely quality in the youthful season of life, is to have a heart sensible and alive to feeling impressions; and whatever the natural disposition may be, it is a subject for cultivation by reflection and exercise till it becomes habitual. One of the most touching passages in the New Testament is that where Jesus wept at the tomb of Lazarus, though about to raise him from the dead. And again, in his weeping over Jerusalem, though Jerusalem, he knew, would speedily put him to an ignominious and cruel death; and in the tender and affecting expressions he then used, even towards his bitter enemies; "How often would I have gathered you even as a hen gathers her chickens under her wings, but ye would not." Now Jesus is styled by an apostle "the example set before us."

The female sex greatly excel us in this lovely trait in their characters ; but when it is cultivated in the youth, it will prevail in the man also. The reflecting mind, indeed, naturally tends to promote a feeling heart,— because meditations upon the attributes of God ; the sacrifice of his Son for the redemption of man ; the beneficence of his works ; the provision made for each animal and insect according to its kind ; the tenderness exhibited by even the brute creation towards their young ; the courage which the timid display in their defence ;— these, and a thousand other particulars, which continually present themselves to our notice, will, according to the constitution of our nature, soften the heart, and elevate our affections.

A young person should pay even more sedulous attention to his heart than to his understanding. “ My son, give me thy heart.” From the state of the heart proceed evil thoughts, and consequent evil conduct. All the true courtesy in our social intercourse proceeds from a heart of sensibility. It is the feeling heart which forms the real gentleman, delicately alive to all the proprieties of expression and behaviour. And as it was most strikingly displayed in the Saviour of mankind,

while in his low estate on earth, and is also displayed in his works around us; and further, as youth is the proper season for its effectual cultivation, the parent should commence its culture in the child, and the youth should prosecute its culture in himself, and the man should foster it through life.

It is necessary, however, to guard the youthful mind against a morbid sensibility which is apt to prevail among the inconsiderate. The distinctions of governors and governed, of rich and poor, of subordination in the ranks of life, are of divine appointment, and therefore ordained for wise purposes; and to suppose that any one of these ranks, as such, is happier than another, "shocks all common sense." He is the comparatively happy man, in whatever rank God has created him, who, sensible that his Creator has placed him in that rank on earth, and has made that the sphere of his probation, and promised him eternal felicity in a higher state on observing his revealed directions, humbly and thankfully acquiesces in God's appointment, and looking by faith to his Redeemer, fills up the station allotted him. The snares of pride, vanity, and a worldly mind, to which the higher ranks of society are exposed,

the man of low degree in a great measure escapes. Labour renders his plain diet sweet, *his spirits* buoyant, his rest unbroken; and health is the usual companion of these. Cares and fears, personal sickness and family distresses, he indeed shares; but he shares them with the higher ranks, and, taken in the aggregate, usually in a less degree. The looks of care, the anxious features, are to be found in a ten-fold degree more among the grave politician, the plodding merchant the shop-keeper incumbered with debts for stock, and uncertain in return to meet his payments—the professional man at necessary, and often strained expense to support his station in life, yet slow and uncertain in success,—than among the mechanics and labourers, who are observed to be comparatively cheerful. Anxiety of mind prevails chiefly among the higher, not excepting the highest classes; and the servant is often more happy than his master. When the temptations to pride, vanity, and luxury are considered; when the novelty of rank and equipage, the splendid mansion and luxurious table ceases; and the vexations caused by political intrigues, by wounded pride, by ruinous expense, by large outstanding accounts of debtor and creditor; by nests of saucy, quarrelling, and wasteful menials;

and the loss of precious time occasioned by formal visits and continual interruption are taken into account, the lot of humanity will be found to be more on a level than the youthful mind would have imagined. He will be inclined to think, that at least the man who can command his time, or a sufficient portion of it, and is disposed to improve it, is in a more enviable situation than either the high or low; and will consider it to be his duty to be grateful and contented, and to improve his opportunities to the utmost advantage.

FILIAL AFFECTION AND RESPECT.

THERE are few young persons, when by inexorable death they have lost a kind father, the protector and cherisher of their infant state, and a tenderly affectionate mother, who do not call to mind with bitter regret, the many acts of disobedience to them which they committed, and the unkind returns they made for all their care and affection. They awake too late from a torpid state of soul, and think how differently they would act, if they could repass that interesting period. The solemn sentence, “ Honour thy father and thy mother, which is the first commandment with promise,” excites in them bitter remorse.

On the other hand, there are children who form a striking contrast in this respect ; and the writer can bear testimony to one in particular, who from infancy to manhood, and for thirty

years together, almost constantly resided with him, who bore his faculties with meekness of wisdom in manhood, as he had previously passed his infancy and boyish age with great sweetness of temper, filial obedience, and respectful affection, loving and beloved ; a blessing to his parents and a child of God : and God appears to be blessing him in that better part which shall not be taken from him.

Much affected by this circumstance, the writer wishes strongly to impress his young reader with those remarkable words, “the first command with a *promise* annexed to it.” A promise by God shall never be broken: It shall certainly be fulfilled in the way He thinks best. On the other hand, there is an awful denunciation against those who despise their father or their mother; and those who disobey, provoke, or neglect, do virtually despise them.

It is stated in Luke, that Jesus when twelve years old, was subject to his parents, and advanced in wisdom as in stature, and in favour with God and men. His first miracle was in obedience to his mother’s desire. And, among the horrible vices mentioned by St. Paul in his

epistle to the Romans, after enumerating, (*in the Greek text*) injustice, lewdness, malignity, murder, &c., he adds, disobedience to parents, without understanding, without natural affection. Here we see “the example set before us,” during the interesting period of youth and early manhood, on the one hand; and, on the other, in what class of persons the disobedient to parents are placed by the great Apostle to the Gentiles.

But many young persons who would be shocked at any gross act of disobedience to their parents, are nevertheless inattentive to some very important particulars. The happiness of domestic life is very much made up of attention to matters which, separately or superficially considered, may appear to them to be hardly worth notice. The harmony of the quiet domestic circle may be daily disturbed when duties are performed, but performed ungraciously. The petulant reply, even the sullen look, may grieve an affectionate parent. Parents, indeed, who neglect, as great numbers do, to cultivate the tempers of their children by constant attention to this essential particular, and to sedulously train them from their infancy, have little right to complain of the consequences of their unhappy neglect of duty.

towards them. But this address is to youth themselves; and it is important for them to reflect, that dutiful obedience to parents consists not only in performing their commands, but very much in contributing to their domestic peace and comfort, by kindness of manner, respectful attention, and affectionate expression. And, even if their parents are hasty or ill-tempered, their own duty is obedience to the command of GOD: to Him they are to act, and, in submission to His authority, they are to be obedient even to an unworthy parent. They should recollect, that it is in difficult circumstances that true virtue is tried. To be obedient to a kind and beneficent parent is well; but when, through a high principle of obedience to God's command, the child is obedient to the froward, then his conduct rises to a degree of sublimity which, in the sight of God, is of great value.

Further, duty to parents may be exhibited in a very interesting manner, by sedulous endeavours to promote their parents' objects. A parent's heart is delighted by the youth's assiduous attention to his studies, and his progress in learning,—by his good temper, open generosity of character, and above all by his devotion to GOD.

When a beneficent parent observes his beloved child bestow his chief affections where they ought to be bestowed,—on JEHOVAH, through the Lord Jesus Christ, the Redeemer of fallen man ; then he becomes assured, that all his subordinate duties he will sedulously aim to perform, and the hope of a blessed meeting hereafter will comfort his heart in many a trying hour.

THE DAY OF REST.

IN a work, however small, which professes to treat of the employment of time, it may reasonably be expected that a few remarks should be made on the proper employments for the most important day in the week, which in the Old Testament is called the day of "Rest," and was sanctified. "And ALEIM* blessed the seventh day and sanctified it," or appropriated it to sacred purposes.—**HEB. LEX.**

Resting, therefore, from our daily labour, and laying aside our worldly cares, public worship becomes the principal object on this sacred day: for it was appointed not only to be a day of rest from labour, but was sanctified or consecrated by GOD himself, and is to be kept holy in his ser-

* A plural name usually given in the Hebrew Scriptures to the Ever-blessed Trinity.—**HEB. LEX.**

vice: St. Paul also directs us not to neglect the assembling ourselves together. He, therefore, who habitually neglects the public worship of God, neglects his Creator and kind Benefactor, and has reason to expect in return to be neglected by Him.

Public worship, then, should be your great object on this day; and, where you have the opportunity, visiting the sick poor is a most worthy and proper appendage. These divine and humane occupations will fill up that portion of time which on other days is assigned to business. Your hours of study should be devoted to religious knowledge; for rest from our worldly avocations on this day, by no means implies mere indolence of mind. Instead of the ordinary practice of wasting your time in bed, you are recommended to commence the day early, with meditation, devotion, and reading the Greek or Hebrew Scriptures. It is a good sign when the young mind is ambitious of reading the Old Testament, that venerable book, in the original language probably of the world; and if your progress be slow, it will be attended with the incalculable advantage of an accurate knowledge of Scripture, and of obliging you to dwell on its im-

portant contents. Every few verses read at a time in the Proverbs, Psalms, or Prophets, you will find rich in reward. Recollect also, that it is but one volume you have to read in Hebrew, and that full of sublime and divine matter.*

This mode of commencing the day in your closet, with the study of the Sacred Writings, and other select religious reading, is specially recommended to you because it will tend to prepare your mind, and bring it into a proper frame for attending the public service of the Church; for it is a most certain truth, that much of the benefit you will derive from attending that service, and the propriety with which you will go through it, depend upon your properly preparing yourself for it. For as in your studies so much depends upon fixing your attention strongly on your subject, to the exclusion of other thoughts,

* The Author is more earnest in pressing upon the liberal scholar this important point, of studying the Original Scriptures of the Old and New Testament, because he is convinced that it is the surest way of exciting in young persons a high veneration for the Scriptures, and of fixing their principles. Moreover, the internal evidence is one of the strongest for the truth of Christianity, and this evidence appears much more forcible in the Hebrew and Greek Scriptures than in any translation.

so in public worship both the profit and the pleasure will be in proportion to the degree of your attention. The mind should be entirely occupied in it, and as it were absorbed in the awfulness of the Divine Presence promised;* and this is the more difficult on account of the dissipation of thought which the concourse of persons naturally tends to produce. Besides, in the worship of God, it is not only necessary to fix the attention,—it is the heart or affections, we are told, that He chiefly regards. To prepare the mind, therefore, for this, public religious solemnity, retired meditation, prayer, and appropriate reading, become very important. The affections especially should be excited by suitable meditation on the greatness of the wisdom, and power, and goodness of God in creation and redemption; that the soul may, like a well-tuned instrument, vibrate in accordance with the various parts of the service. How different is it in the experience of those who come to this solemn service in a totally indolent state of the affections, and their thoughts occupied by anything, or everything, except the objects for which they ostend-

* "Where two or three are gathered together in my Name, there am I in the midst of them."

sibly come into the special presence of God in his Holy Temple.

Be regular, then, in your attendance on Divine service, and at the holy sacrament; and be careful to wait upon the Majesty there present previous to the commencement of His high service; for it is disrespectful to God, and offensive to every well-regulated mind present, to disturb the service by coming in late. And while there, remember that you are employed in the noblest occupation allotted to man on earth, and that which, when properly gone through with intensity of mind and a feeling heart, yields the richest return of profit and delight. And, as we observed before, it is a grateful addition to accustom yourself, particularly on this day, to visit the sick poor; for they, as we are informed in Scripture, are objects of the special providence and care of that Lord whom you serve, and have been yourself soliciting.

At leisure time on this day, one of the most useful and appropriate employments will be found in reading the Scriptures in tangible portions, as recommended by Archdeacon PALEY; such as an entire Gospel, Epistle, or Prophet connec-

tively. If the basis of your religious principles be laid on a careful study of the Greek and Hebrew text of Scripture, much valuable time may be saved, which others expend in reading Polemic Divinity, as it has been appropriately termed, —a kind of study perplexing to the understanding, injurious by its acrimony to the temper, and utterly useless to one who, going to the fountain-head of religious instruction, the Original Scriptures themselves, finds all the essential doctrines of Christianity so clearly and repeatedly inculcated, that it should seem that nothing but pre-judication, and neglect of studying the Greek Testament in particular with due attention to the context, and the harmony of Scripture, could mislead.

Avoiding, then, controversial divinity, you will find many practical and instructive works deserving your diligent study, and much excellence in the old as well as modern divines. ARCHBISHOP LEIGHTON, DR. JOHN OWEN, and BAXTER, do not yield to any modern divines, as practical writers, though in eminent modern authors we abound. And in reading you should always bear in mind LORD BACON's maxim, "not to read to take for granted;" nor, on the other hand, to

throw aside a book which may be excellent in general, because in some parts the writer may appear to be in error.

To particularize useful works among so many, is not within the writer's design. He will however recommend to your early perusal Bishop HORN's Letters on Infidelity, and DR. BLAIR's Sermon on the Duties of the Young, contained in the first volume of his sermons.

Thus you will have improved this important day to the best of purposes. Lord Chief Justice HALE remarked with regard to his own experience, that in proportion as he spent it well, he met with success during the remainder of the week. At least we know from Scripture, that all things (whether they appear to us successful or otherwise), work together for good to those who love and serve God. Never be tempted to employ it in breaking the needful rest of the dumb creation by travelling on this day. This is so inconsiderate, and shows such an absence of all veneration of the Deity, and his express command, to say nothing of the want of feeling for his creatures, that one knows not what to think of the mind that can be capable of it where there is no

absolute necessity. To pass this day in mere indolence and vacuity of mind, in sauntering about and just doing nothing, according to the common practice of careless people, is such an absurdity, that it would be wasting time to expose its folly. It is hardly necessary to add, that your ordinary business should be dismissed from your mind and thoughts, which have higher and nobler occupation.

CONCLUSION.

Now let us conclude with comparing a life thus spent, precious time thus employed, with the ordinary course pursued by a large proportion of mankind. In the former, every desirable object appears to hold its proper place, and is pursued in due gradation. The highest and most excellent things receive, as they ought, the chief attention,—engross your most ardent pursuit. The immortal soul, which ought to be your principal care, daily advances in preparation for its future happy state. The heart expands with piety and beneficence. Intercourse with God—devotion to His blessed will—resignation to His various allotments—fortitude in adversity—gratitude in prosperity—the affections all alive, and flowing out in boundless love—virtuous habits overruling vicious propensities—active service in doing good and kind actions—your station in life well filled up, not for selfish ends, but as to the Lord—a culti-

vated understanding—a refined taste—an increasing knowledge—a harmony of disposition and temper—a growing felicity and union with your God till death bursts the earthly covering that obscures you, and the soul takes wing, like a new fledged bird, to a higher state of being, for which it has in some degree been fitted and prepared while yet in the body;—these distinguish this happy life.

In the latter, the whole man is a chaos of confusion. Neglecting his Maker, he is forsaken by God, and nothing can be right with him. All the noble, great, and estimable objects of life he abandons to pursue the meaner gratifications. He is under the dominion of his low passions; the slave of sin and sensuality. Even his seeming prosperity is a snare and an evil to him. He sets his heart on wealth, or fame, or low sensual pleasure as his end and object; and choosing so, he misses his way in life. True happiness he is necessarily a stranger to; for that, as well as everything truly great and estimable, depends entirely on the restoration of the soul to God its Author, by the grace of God through the Redeemer. When the soul is reunited to its Creator, it derives bliss as well as virtue from Him who is

the fountain of both. God imparts himself to that man, becomes his friend, his patron, constantly with him, continually in his thoughts, the great object of his affections. His heart becomes entirely devoted to his heavenly Benefactor. All he does is with the view of pleasing and serving Him. All he enjoys is with a constant reference to Him. When he lies down to rest, his God is with him. When he awakes, his soul is elevated to his gracious Protector with delight and affection. The very refreshments of life he enjoys beyond the mere epicure, because his heart and affections partake of the feast in lively gratitude to the ever-present Deity the bestower of all:—He who with so much benevolence formed the senses, and created such a multiplicity of objects for their gratification. When he looks round on the several objects of his dearest family affection, his soul is penetrated with sensibility and gratitude to the Author of their being, and the Contriver of all the dear charities of life; the Ordainer of the various relations of father and mother, brother and sister, wife and children, kinsman and friend. When he is alone, then not alone in a higher sense, but enjoying the presence of God. He minutely observes and traces the Providence of this great Spirit; looks on all the animal and

vegetable tribes innumerable as objects of His creation ; sees His hand in everything, always at work in him and around him ; studies His will, and contrives how he may imitate that ever-active benevolence which he observes on every side ; how he may please and serve his gracious Lord, his faithful Friend. He diligently studies the life and character of the blessed Redeemer, and the true nature of the Christian dispensation ; gives up his own limited understanding entirely to the light of the Gospel ; believes what is clearly revealed, and sets himself with unremitting industry to be brought by the grace of God to a growing conformity with the precepts and divine example it contains.

But while a man remains in a faithless, irreligious, and immoral state, his passions and affections are always wrongly directed. He sacrifices principle to fame, the breath of weak and perishing man : to wealth, sought as means of gratifying his avarice, or pride, or vanity and love of pleasure. The Christian's object is to serve God by filling up his station in society, and using wealth if he obtains it, and as he obtains it, in more enlarged and more active benevolence. He has learned the luxury of imitating his Saviour, and "going

about doing good." In short, trace the worldly man through all his pursuits, in all their variety, and you discover that low selfish views form his principle of action. No wonder, therefore, that God who is described as a jealous God, and who requires the heart and affections to be fixed on Him, and all our ends and objects to have reference to his will, should give those men up to their own vain imaginations, to embrace a shadow and lose the great reality.

Do you, then, choose with care, and act with vigour. Enlist in the best service, and become a good soldier of the Lord. Taste and knowledge are very desirable, but they are not the great object of life: they must be pursued in their proper place, in due subordination, and with proper views. And finally remember that rules and directions may be good in themselves, but to act upon them is the essential thing, and can alone render them of any value. Act, therefore, upon them at once, and with decision. Put about the helm, and clear the ship for the battle; and console yourself with this reflection, that the issue will not be doubtful provided you fight the ship with a due regard to discipline and subordination, with determined vigour and perseverance.

If you seek the Lord with sincerity and energy, He will be found by you ; you shall obtain his grace through the Redeemer, and all the blessed consequences shall be fulfilled to you. He will give you a new heart, and a right spirit, and will become your peace, and your portion, and felicity, both here and for ever. Amen.

SUPPLEMENT.

ON THE CHOICE OF A PROFESSION OR BUSINESS.

WE have before noticed, in the FIRST RULE we ventured to lay down in the preceding pages, that Study should be united with some useful, active occupation. But, not to interrupt the thread of the discourse there, we postponed to a Supplement the particular consideration of the interesting subject of the CHOICE of such employment.

Man as a social being has not only private, but public duties to fulfil,—not only as an individual, but as a member of society. Hence the propriety, even when there is no necessity from pecuniary motives, of embracing some useful profession, or line of active business or employ-

ment. Study and active occupation also relieve each other.

The modes of active occupation are numerous : we must limit our observations chiefly to the several professions and commerce. But a man of talent or property may be very active and useful in various other ways : as in the worthily fulfilling the important duties of a senator or a magistrate :—in promoting the arts and agriculture :—by contriving and fostering public charities :—by becoming the patron of his tenants, and of the poor in his neighbourhood :—also by the example he sets, and the encouragement he affords,—while others have illumined their country by their writings.

In general, then, we may lay it down as an axiom, “that the duty we owe to God, to society, and to our families, renders it imperative upon us to assume some useful post in the commonwealth ;” and we are commanded by an apostle not to be slothful in it, as we are therein serving the **LORD**.

Now, the proper choice is sometimes so clearly pointed out to us by Providence, that nothing but

inattention appears to mislead us. It is an important duty of parents to watch the particular natural genius or talent of their children, the innate turn of their minds, or the bias they sometimes receive from adventitious circumstances. And it is very desirable that schoolmasters and tutors should apprise the parents when they observe any extraordinary abilities in a boy, or any particular department for which he appears to be specially calculated. The Bar at this present period* owes one, at least, of its ablest lawyers to the master's suggestion to his parents, who were in but humble station; and the Senate is graced by the brilliant talents of another* brought into notice by the head of his college.

Where there is no particular indication by talent or bias, and an opening offers in trade or commerce, it is too often pride, vanity, or folly, either in the parent or child, not to embrace it. What but pride, vanity, or folly, or all combined, fills the Inns of Court with nominal students for the Bar, not a tithe of whom ever reach the Bar, and comparatively few that do, open their lips there, except perhaps on a "motion of course." Even the bulk of those who by slow degrees get

* Referring to the period when this was written.

into some little employment, starve on their profession if they have no other resource. What, again, induces many young men to enter into Orders who have no talent for the Pulpit; who take upon themselves an awful responsibility—none so awful—for the paltry stipend of a curacy or small living? Is it not too often the vanity of belonging to a profession?

The requisites for grounding reasonable hopes of success at the BAR are the following :—A strong constitution to bear up against much confinement in chambers, indefatigable study of the most irksome kind, and long sittings in the sickly air of crowded courts,—a thorough education, usually completed at one of the Universities,—considerable natural abilities in the several particulars of quickness of perception, keen penetration, sound judgment, retentive memory, and ready delivery.

A man of strong parts will be likely to succeed as a lawyer.* If he have lively talents, with a

* A Counsellor, who is employed in his chambers in drawing conveyances, answering cases, and holding consultations with solicitors and their clients.

ready elocution, and good address, he will be employed as a Pleader in the Courts before Juries, though he may not be in request as a lawyer in giving opinions. Both united will almost ensure, sooner or later, considerable success. Meantime, however, he should possess an independent competence, or his mind will be harassed, and his studies impeded by continual difficulties. He should be much in chambers, and constant in his place while the Court is sitting ; for it is in the latter that confidence, so difficult to many to attain, will be gradually acquired, together with the mode of handling different subjects.

Another branch of this highest department of the Law is the CHAMBER COUNSEL, or CONVEYANCER ; who is indeed usually called to the Bar and takes the rank of a Barrister, and as such may plead at the Bar, but confines his practice to the department of conveyancing and giving legal advice in his chambers, where he draws deeds, answers cases laid before him by the Solicitors, and holds consultations with them and their clients. The disadvantage of this department is, that as he is not a Pleader, he is not in the road of being advanced to the bench of

Judges ;* and in the mean time has no opportunity of displaying his eloquence and legal abilities in open Court : which defect is, however, compensated in the opinion of the unambitious by the quiet retirement he comparatively enjoys ; and the superior command he possesses of his own time. If he gets into full practice it is lucrative : and if on the other hand he obtains little employment in his profession, his chambers may form his study of general literature, where he escapes the bustle, and often loss of time, in attending the Courts, and the interruptions of formal visitors at his family residence.

Subordinate to the Bar, but often in a more lucrative department of the law, the solicitor or attorney fills an important station in it. He is the immediate confidential adviser of his clients in legal matters, and is intrusted with peculiar powers of doing good or evil. Daily occasions are afforded him of healing differences, or promoting litigation : of urging disputes into Courts of Justice, or allaying them by peaceful arbitration. Many of the profession are not only gentlemen

* There have, however, been instances of Chamber Counsel being advanced to the Bench.

by their rank and title, but also by their humane and conciliatory conduct. Others it is true are the reverse in these particulars ; but unhappily it is the same in other stations of life where power and opportunity are afforded.

The profession is honourable where the individual is duly sensible of the great trust reposed in him, — where he consults the true interests of both parties who have a dispute, for they are both his brethren, by endeavouring to make up disagreements ; to prevent litigation as much as possible ; to promote references to arbitration before a barrister at chambers, and to avoid running either party into unnecessary expense.

A youth designed for this profession, should be sensible, well educated, and addicted to study. But above all, attention should be paid to his principles, both religious and moral, for they will be put severely to the test. Many solicitors are themselves respectably acquainted with legal subjects ; but it is chiefly good sense or sagacity ; an accurate knowledge of the practice of the Courts, and discretion not to act in delicate and doubtful matters without consulting barristers or chamber counsel that, united with integrity, is required.

The Profession of PHYSIC is at once useful and honourable. No body of men have exhibited more learning and general knowledge than the physicians ; while their intercourse with the higher orders of Society, men of learning, and the public at large, has rendered them in powers of conversation, general intelligence, and gentlemanly manners, superior to all the other professions.

Physic in its highest department is, however, the most precarious of all the professions. Much appears to depend upon introduction by a relative or friend about to decline practice. Thus Sir Hans Sloane was introduced by Sydenham, and Mead by Radcliffe. Others, however, have succeeded gradually by possessing extensive connections, and by instances of successful practice. A genteel independent competence is requisite, and much patient perseverance. Without an independence many have starved, and with all the above advantages numbers have not succeeded.

The subordinate branches of this profession have also the praise of extensive usefulness, and more certain success to a moderate extent of income.

The sacred Profession DIVINITY, the most im-

portant because the soul and its everlasting state is of supreme consequence, is that in which the bulk of University men who are not independent in fortune embark ; and the motives are various : but surely, both the parent and son should be at least as cautious of the latter assuming the pulpit, as of selecting the Bar for a profession. If a young man is destined for the Bar without a most discriminate scrutiny into his endowments for it, he may be truly said to be sacrificed, so far at least as success is important to him. And certainly the care, or to use the theological phrase, the cure of the souls of a Parish, is an undertaking of great responsibility, requiring appropriate abilities and attainments. A pious disposition, and acquired learning are not the only requisites. The PULPIT is the Pastor's exalted station, as the Bar is that of the counsellor : and the construction, and appropriate delivery of his sermons is his main office, and for which he must render a strict account hereafter. And if he have no talent for these, he is unfit for his station ; and he is still more sacrificed than the young pretender for the Bar, inasmuch as he has been placed in a situation of great trust,— a whole parish are as it were his clients or dependants who look up to him for instruction and advice, while he himself

has not ability to fill the vital office he has assumed. Eloquence is in request at the Bar, but eloquence of a higher order is required for the pulpit,— and as parents destroy the temporal prospects of their sons by sending them to the Bar without a due investigation of their abilities for it, so do they endanger the eternal interests of many who are improperly sent into the Church. Far better is it to be a British merchant or manufacturer, than to be a nominal pastor of a parish.

A young man who aims at this high office, will do well to meditate frequently on the awful responsibility of the trust. He should especially be particularly careful at college with whom he forms friendships, and even acquaintance. For want of this care it is, that so many are injured at the Universities. He should indeed become considerably a retired character, and turn much of his study to subjects connected with his intended profession. Above all, the Hebrew and Greek Scriptures should engage his daily profound investigation. These occupy precisely to the Divine the place which the Acts of Parliament and legal decisions do to the Counsellor, and not to be able to read and study them, would be equally disgraceful to each of the two profes-

sions. How will the young Divine be certain of the future precision of his doctrine, or at least of his quotations, if he cannot read the Hebrew as well as the Greek Scriptures? Our authorised versions of the Old and New Testament were doubtless great performances for the early period when they were executed. But what was our best Hebrew Lexicon, in particular, even fifty years ago, compared with Parkhurst's Lexicon of the present day? Our version of the New Testament is also capable of much improvement in accuracy by the use of Parkhurst's Greek Lexicon.*

Much of his attention should also be turned to the subject of eloquence in general, and specially to that species of it best adapted to the pulpit,

* It appears to the writer to be a great mistake to suppose, because a young student is conversant with the Greek classics, and can therefore fluently read the Greek Testament, that he is thereby enabled to study the Greek text with precision, without the trouble of searching the various senses of the words given in Parkhurst's Greek Lexicon, and carefully selecting that sense which *SUITS THE CONTEXT* in the particular passage he is reading. Without this minute research, his ability to translate the Greek Testament as if it were a classic author, will be of little use to him. This Divine Book requires to be studied with peculiar accuracy.

and to his own particular powers. When a young man is designed for the Bar, he finds it necessary not only to study the laws diligently in his chambers, but also to be frequent in attending the courts with the view of improving in eloquence, and the different modes of it adapted to pleading before the learned judges, and to popular addresses to juries; and surely it would be a useful practice for a young Divine, previous to taking charge of a church, not only to study diligently the general subject of eloquence in his closet, but also to attend the pulpits of the most distinguished popular preachers wherever they are to be found, with the view of improving his judgment and talents, both in the construction and delivery of his discourses, and to discover the most proper model adapted to his own peculiar powers.* And when he at length assumes the awful charge of a parish, he should, as St. Paul

* "When TILLOTSON, afterwards Archbishop of Canterbury, was, at the age of 33, appointed preacher at Lincoln's Inn, the reputation which his preaching gained him in so conspicuous a station, recommended him to Lady Camden's Tuesday's Lecture, where he had a numerous audience collected from the remotest parts of the metropolis, and a great concourse of clergymen followed him for improvement." Now surely our young students for the church may, at the present day, find examples in the metropolis worthy of their attention.

directs, give himself wholly to his solemn office, for dreadful will be the account he must hereafter give, if he betrays or neglects his charge.

A youth designed for the ARMY should be of a robust constitution, of quick intelligence, active and enterprising in his disposition. He should be well-educated, and independent in his circumstances. History in particular, and the biographical details of great commanders, he should be well acquainted with, and thoroughly instructed in fortification and tactics. In his conduct he should uphold the moral and religious, as well as military honour of his profession, and be a strict disciplinarian.

With these he will be respectable as a man, and respected as an officer; but as it is genius for command that can alone raise him to high estimation, and the highest honours of his profession, he should foster his genius by much study of his profession, and the subjects connected with it, and see much active service.

If a boy is destined for the NAVY, it appears to be injurious to send him too early afloat. Two additional years to the time usually allowed,

might be advantageous if diligently employed in a liberal education, and above all in fixing his principles. These are of more importance to him at this period of his life than his future standing in the list for promotion. He should be well grounded in the principles of Astronomy and Navigation, and instructed in all the manual exercises without exception; for there is not one that may not be useful to him. And it should further be observed, that moderate pecuniary assistance is necessary for him, though often overlooked, and great humiliation among his comrades is the consequence. But a main object to be attended to is, that INTEREST also is required, for without it his rise will probably be very precarious and slow. Ability to draw charts has also facilitated promotion.

We now turn to the FOREIGN TRADE of the country, and its INTERNAL COMMERCE. In these the merchant and large manufacturer move in the first rank. They form a very respectable body, are in general well educated, men of intelligence and various acquirements. They fill an important station in the community, promote its resources, and possess considerable power in the state. Many of them sit in parliament, and by

their knowledge of the commercial interests of the country have a beneficial influence on the government.

Now the prudent education for young persons intended for the above class appears to be sometimes at least much mistaken: they are sent to one of the Universities. But the writer has observed on the spot, that at an University they are apt to contract a foolish aversion for trade and commerce as something low, and beneath the college gown. No wonder, therefore, that they return to the counting-house with little regard and respect for it. They seem to require a particular line of education. The Latin and Greek languages they should be well instructed in, as they are not only important in themselves, but form the basis of the modern languages most in request. The French, Italian, and Spanish are easily acquired by the Latin scholar. The more of the modern languages the young merchant in particular acquires, the better. Accounts and book-keeping of course he should thoroughly understand, and diligently study the subjects of trade and commerce, and be well acquainted with modern history, and the publications of travellers.

The next in order are the **WHOLESALE TRADERS**, many of whom rise to considerable opulence ; and when educated men, they hold a very respectable rank in this commercial country. As the merchant and manufacturer furnish the wholesale trader with his commodities, so the latter distributes them all over the country to the retailers who supply the public.

The **RETAILERS** and **ARTIFICERS** form the great bulk of this department in life, and many of them are in lucrative business. The temptations in trade to overreach and adulterate, require to be strictly guarded against as mean and sordid. By always acting as in the presence of God, a character for honesty, credit, and respectability will be attained ; and by arrangement in business and pursuits, much time may be secured for improvement. The youth removed early from school may recover his defective education, and acquire much useful knowledge, and thereby elevate his rank in society. It is depravity, ignorance, and ill-manners that alone degrade a man. The humble trader may be truly respectable, while the professional man, or the merchant, may disgrace his education. Among this class there are many who dignify their occupation, men of sense

and sound religion ; and after all it is the filling up our station, whatever it may be, well, that is in chief request with **HIM**, who comparatively disregards all worldly grades and human distinctions.

A SELECTION
FROM THE
PROVERBS OF SOLOMON,

CLOSELY TRANSLATED FROM THE HEBREW TEXT, AND PARTICULARLY USEFUL FOR A YOUTH'S FREQUENT MEDITATION.

INTRODUCTORY DISCOURSE.

CHAPTER I.

PROVERBS of SOLOMON, the Son of DAVID, King of Israel ;—for knowledge of wisdom and discipline ;—to teach the maxims of understanding ;—the persuasive speeches of restraint, of prudence, justice, and judgment, and upright acts :—to give to the precipitate prudence ;—to youth knowledge and discretion.—Verses 1 to 4.

The wise will hear, and shall increase persua-

sive doctrine ; and the discreet shall acquire counsels wisely concerted :—to understand a proverb, and an elegant saying :—the words of the wise, and their sublime discourses.—Ver. 5, 6.

The reverence of JEHOVAH* is the chief part of wisdom ; but fools despise wisdom and restraint.—Ver. 7.

My son, obey the discipline of thy father, and forsake not the law of thy mother ; for *as* a diadem of gracefulness are they to thy head, and *as* chains about thy neck.—Ver. 8, 9.

Wisdom crieth without : she uttereth her voice in the streets :—she proclaims in the chief place of concourse ; in the openings of the gates ; in the city she uttereth her words, *saying*, How long ye silly ones will ye love folly ? and scoffers delight in their scorning, and fools hate knowledge ? Turn at my reproof : behold I will pour out my Spirit to you ; I will make my word known to you.—Ver. 20 to 23.

Because I have called, and ye refused ; I have

* The incommunicable name of God.

stretched out my hand and no man regarded ;—but ye have rejected all my counsel, and would not submit to my reproof :—I also will laugh at your calamity, I will deride when your fear cometh ;—when your fear cometh as desolation, and your destruction cometh as a whirlwind ; when distress and anguish cometh upon you :—Then shall they call upon me, but I will not answer : they shall seek me early, but they shall not find me.—Ver. 24 to 28.

Because they hated knowledge, and did not choose the fear of JEHOVAH ; they would not submit to my counsel ; they despised all my reproof : therefore they shall eat of the fruit of their own way, and be filled with their own devices. For the turning away of the easily enticed shall slay them ; and the security of the insensible shall destroy them. But he that listens to me shall dwell safely, and shall be tranquil from fear of evil.—Ver. 29 to 33.

CHAPTER II.

My son, if thou wilt receive my discourse, and treasure up my precepts with thee, to incline thy

ear to wisdom, and apply thy heart to discretion : yea, if thou cry out after understanding, and utter thy voice for discretion ; if thou seek her as silver, and search earnestly for her as for hidden treasures : then shalt thou understand the fear of JEHOVAH, and obtain the knowledge of ALEIM.* For JEHOVAH will give wisdom, from his mouth proceedeth knowledge and understanding. And He reserveth sound wisdom for the righteous ; a shield for those who walk uprightly, to guard the paths of judgment ; and the ways of his saints He will keep safe. Then shalt thou understand righteousness, and judgment, and equity ; yea every good path.—Ver. 1 to 9.

When wisdom enters into thy heart, and *divine* knowledge is pleasant to thy soul, discretion shall preserve thee, discernment shall guard thee ; to protect thee from the way of the evil *man*, from the man that speaketh perverseness ; who leave the paths of uprightness to walk in the ways of darkness ; who rejoice to do evil, and delight in the perverseness of the wicked ; whose ways are crooked, and they have turned aside in their

* A plural name usually given in the Hebrew Scriptures to the ever blessed Trinity.—HEB. LEX.

paths : to protect thee from the strange woman, from the foreigner who flattereth with her words ; who hath forsaken the guide of her youth, and forgotten the purification sacrifice of her ALEIM ! For her house tends downwards to death, and her paths to the mouldering dead. None that go to her return again, nor attain to the paths of life. That thou mayst walk in the way of good men, and cautiously observe the paths of the upright : For the upright shall dwell in the land, and those made complete in integrity shall remain as a residue in it ; but the wicked shall be cut off from the land, and hypocrites shall be swept away from it.—Ver. 10 to 22.

CHAPTER III.

My son, forget not my law ; but let thy heart keep my commandments ; for length of days, and years of life,* and peace shall they increase to thee. Let not abundant kindness and truth forsake thee : bind them about thy neck ; engrave them upon the table of thy heart : so shalt thou

* That is, truly to be called life.

obtain favour, and good directing wisdom in the sight of **ALEIM** and man.—Ver. 1 to 4.

Trust in **JEHOVAH** with all thy heart; and lean not to thy own discretion. In all thy ways regard Him, and He will direct thy paths.—Ver. 5, 6.

Be not thou wise in thy own eyes: venerate **JEHOVAH**, and depart from evil. It shall be as healing medicines to thy navel, and marrow to thy bones.—Ver. 7, 8.

Honour **JEHOVAH** with thy substance, and with the first fruits of all thy increase; so shall thy barns be filled with plenty, and thy vats shall burst out with new wine.—Ver. 9, 10.

My son, despise not the correction of **JEHOVAH**, neither be fretted at his chastisement; for whom **JEHOVAH** loveth He correcteth, even as a father the son in whom he delighteth.—Ver. 11, 12.

Happy is the man that findeth wisdom, and the man that bringeth discretion into action; for the traffic of it is better than the traffic of silver,

and the increase thereof than native gold. She is more precious than rubies ; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand, and in her left hand riches and glory. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay strong hold on her ; and happy is every one who retaineth her. JEHOVAH by wisdom founded the earth, by skill He established the heavens. By his knowledge the deeps are broken up, and the celestial fluid distils the dew.—Ver. 13 to 20.

My son, let them not depart from thine eyes ; preserve sound wisdom and discretion ; and they shall be life unto thy soul, and *as* gracefulness to thy neck. Then shalt thou walk with confidence in thy way, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid ; yea, thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked when it cometh ; for JEHOVAH will be thy confidence, and will keep safe thy foot from being caught.—Ver. 21 to 26.

Withhold not good from them to whom it is

due, when it is in the power of thy hand to do it. Say not to thy neighbour, Go, and come again, and to-morrow I will give, when thou hast it by thee.—Ver. 27, 28.

Devise not evil against thy neighbour, seeing he dwelleth in confidence by thee.—Ver. 29.

Strive not with a man without cause, if he have done thee no harm.—Ver. 30.

Envy thou not the unjust man, and choose none of his ways; for the perverse is abomination to JEHOVAH: but his secret is with the righteous.—Ver. 31, 32.

The curse of JEHOVAH is in the house of the wicked; but He blesseth the habitation of the just. Surely the scorners He will scorn; but to the humble He will give grace. The wise shall inherit glory; but ignominy shall be the promotion of fools.—Ver. 33 to 35.

CHAPTER IV.

Hear, ye children, the instruction of a father, and attend to the knowledge of understanding ; for I give you good persuasive doctrine, forsake not my law. For I was my father's son ; tender, and only, in the sight of my mother. He taught me also, and said unto me, Let thy heart retain my words ; keep my precepts and live. Acquire wisdom ; possess understanding ; forget it not, neither decline from the words of my mouth. Forsake her not, and she will preserve thee ; love her, and she will guard thee. Wisdom is the principal thing ; *therefore* gain wisdom ; and with all thy acquiring, acquire understanding. Exalt her exceedingly, and she will lift thee on high ; she will honour thee when thou dost embrace her ; she will give to thy head a diadem of gracefulness ; a fillet of beauty will she lavish on thee.—Ver. 1 to 9.

Hear, O my son, and receive my speech ; and many shall be the years of thy life. I have taught thee in the way of wisdom ; I have led thee in right paths. In thy paths thy steps shall not be straitened ; and if thou runnest,

thou shalt not stumble. Lay strong hold on DISCIPLINE: let not go: guard her, for she is thy life.—Ver. 10 to 13.

Enter not into the path of the wicked, and do not proceed in the way of evil. -Avoid it; pass not over it; turn from it and pass away. For they sleep not except they have done mischief; and their sleep is taken away unless they cause some to fall. For they eat the bread of wickedness, and drink the wine of violence: But the path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as thick darkness; they know not by what they stumble.—Ver. 14 to 19.

My son, attend to my words; incline thy ear to my sayings. Let them not depart from thy eyes; keep them safe in the midst of thy heart; for they are life to those that obtain them, and healing to all their infirmity. Keep thy heart with all diligence, for out of it are the issues of life. Put away from thee perverseness of speech, and perverse lips remove far from thee. Let thy eyes look straight forwards, and let thy eyelids keep straight before thee. Ponder the path of thy feet, and all thy ways will be ordered aright.

Turn not to the right hand, nor to the left:
remove thy foot from evil.—Ver. 20 to 27.

CHAPTER V.

My son, attend to my wisdom and incline thy ear to my discernment: that thou mayest preserve discretion, and that thy lips may keep knowledge.—Ver. 1, 2.

Though the lips of a strange woman drop virgin honey, and her palate is smoother than oil; yet her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold on the unseen place of the dead. Lest thou shouldst ponder the path of life, her ways are moveable that thou canst not know them.—Ver. 3 to 6.

Listen to me, now, therefore, O ye children, and depart not from the words of my mouth. Remove thy way far from her, and come not nigh the door of her house; lest thou give thy honor to others, and thy years to the cruel; lest strangers be filled with thy wealth, and thy labours be in

the house of a stranger; and thou mourn at thy end, when thy flesh and thy remains are consumed, and say, "How have I hated restraint, and my heart despised reproof; and have not listened to the voice of my teachers, nor inclined my ear to them who instructed me. I was almost in all evil in the midst of the congregation and assembly.—Ver. 7 to 14.

His own iniquities will take *as in a pitfall* the wicked himself, and he shall be held by the snares of his sin. He shall die without restraint;* and through the greatness of his folly he will have gone astray.—Ver. 22, 23.

CHAPTER VI.

Go to the ant, thou sluggard; consider her ways, and be prudent; who, having no guide, overseer, or ruler, prepares her food in the summer, and gathers her food in the harvest. How long wilt thou lie down, O sluggard? When wilt thou arise from thy sleep? Yet a little sleep, a

* That is, in confirmed bad habits.

little slumber, a little folding of the hands to rest. So shall thy poverty come as one that travelleth, and thy want like an armed man.—Ver. 6 to 11.

These six JEHOVAH hates, yea seven are abominations to Him: Haughty eyes; a deceitful tongue; and hands that shed blood undeservedly; a heart that contrives wicked devices; feet that hasten in running to mischief; a false witness breathing out lies; and he that sows discord between brethren.—Ver. 16 to 19.

My son, keep the precepts of thy father, and forsake not the law of thy mother. Bind them continually upon thy heart; bind them round upon thy wind-pipe.* When thou walkest it shall guide thee; when thou liest down, it shall preserve; and when thou awakest it shall be a subject of meditation to thee. For precept is a lamp; and a directory is light; and reproofs of discipline are the way of life, to keep thee from the evil woman, from the flattery of the tongue of a strange woman. Lust not after her beauty in thy heart; neither let her attract thee with her eyelids; for by means of a whorish woman a

* The heart denoting the “affections;” the wind-pipe “speech.”

man is brought to a cake of bread ; and the adulteress will insnare the precious life. Can a man keep fire lighted in his bosom, and his clothes not be burned ? Can a man walk upon live coals, and his feet not be burned ? Men will not despise a thief who steals to satisfy his appetite when he is hungry ; but yet, if he be found he shall restore sevenfold ; he shall give all the substance of his house. But he who committeth adultery with a woman is destitute of understanding ; he who doeth it destroyeth his ownself. A plague and ignominy shall he acquire ; and his reproach shall not be wiped away.—Ver. 20 to 33.

CHAPTER VIII.

Does not wisdom proclaim, and discretion utter her voice ? She stands on the top of high places, by the way, in the place of the paths. At the side of the gates, at the entrance of the city, at the entrance of the doors she cries aloud.—Ver. 1 to 3.

Unto you, O men, I call ; and my voice is to the sons of man. O ye precipitate, discern pru-

dence ; and ye confident be of an understanding heart. Attend, for I will speak of excellent things, and the opening of my lips shall be concerning right things. For my mouth shall utter truth ; and wickedness is an abomination to my lips. All the words of my mouth are according to righteousness : there is nothing tortuous or perverse in them. They are all agreeable to truth to him that understands, and upright to those who obtain knowledge. Receive my instruction, and not silver ; and knowledge rather than choice native gold. For wisdom is better than rubies ; and all the things that may be desired, are not to be compared with it.—Ver. 4 to 11.

I Wisdom dwell with Prudence, and supply knowledge of discretion. The reverence of JEHOVAH is to hate evil : pride, and haughtiness, and the evil way, and perverseness of speech, do I hate. Counsel is with me, and sound wisdom : I have understanding : with me is might. By me kings reign, and counsellors decree justice accurately. By me rulers rule, and nobles, even all the judges of the earth. I love them that love me ; and those who seek me early shall find me. Riches and glory are with me :

yea, durable riches and righteousness. My fruit is better than native gold ; yea, than pure gold ; and my increase than choice silver. I proceed in the way of righteousness, in the midst of the paths of judgment ; that I may cause those that love me to inherit the true riches, and I will fill their treasures.—Ver. 12 to 21.

Now therefore, children, hearken to me, for happy are they who keep my way. Hear instruction and be wise, and do not reject it. Happy is the man that listens to me, watching daily at my gates ; waiting at the posts of my door. For he who obtains me obtains life, and shall draw forth favour from JEHOVAH. But he that sinneth against me casts away his own soul : all who are averse from me love death.—Ver. 32 to 36.

PROVERBS OF SOLOMON.*

CHAPTER X.

Verse 1.—A wise son will cause a father to rejoice: but a foolish son is the grief [*even*] of his mother.†

4.—The palm of deceit maketh very poor: but the hand of the diligent maketh rich.

5.—A wise son gathereth in summer: but to be overwhelmed with sleep in harvest is a son that causeth shame.

* The young student is advised to read a few verses only at a time; to meditate on them and commit them to memory. The Proverbs are individually so important and comprehensive, that merely reading a chapter will not be so useful to him.

† Whose partiality for a child is usually greater than the father's.

6.—Blessings are upon the head of the righteous: but violence shall stop the mouth of the wicked.

7.—The memory of the righteous is blessed: but the name of the unrighteous shall rot.

8.—The wise in heart will receive precepts: but the foolish in speech shall fall.

9.—He that walketh with integrity, walketh securely: but he that perverteth his ways shall be made to feel.

11.—The mouth of a righteous man is a spring of life: but wrong overspreads the mouth of the unrighteous.

12.—Hatred excites repeated strifes: but love veils over all trespasses.

13.—In the lips of the discreet wisdom is found: but a rod is for the body of him that is void of judgment.

16.—The work of the just tendeth towards life: the increase of the unjust towards sin.

17.—He is in the way of life who observeth discipline : but he that forsaketh reproof causes wandering.

18.—He that veils hatred with deceitful lips, and he that causes an evil report to go forth, is past feeling.

19.—In a multitude of words there faileth not transgression : but he that refraineth his lips acts wisely.

20.—The tongue of the just is like choice silver : the heart of the unjust is a thing of no value.

21.—The lips of the just nourish many : but fools die for want of wisdom.

22.—The blessing of JEHOVAH !—this enriches ; and he addeth no sorrow with it.

25.—As the violent sweeping storm passes over, so the unjust is no more : but the just is established for ever.

26.—As vinegar to the teeth, and as smoke to

the eyes, so is the sluggard to them that employ him.

27.—The reverence of JEHOVAH prolongeth days: but the years of the wicked shall be cut short.

28.—The patient expectation of the just shall be exultation: but the hope of the unjust shall perish.

30.—The just shall never be removed: but the unjust shall not inhabit the land.

31.—The mouth of the just will bring forth wisdom: but the perverse tongue shall be cut out.

CHAPTER XI.

Verse 1.—Deceitful scales are an abomination to JEHOVAH: but a perfect weight is His pleasure.

2.—When pride comes, then ignominy will come: but with the lowly is wisdom.

3.—The integrity of the upright shall guide them : but the perverseness of transgressors shall destroy them.

4.—Riches will not benefit in the day of wrath : but righteousness will shelter from death.

6.—The righteousness of the upright will shelter them : but the treacherous shall be caught in their own oppression.

7.—When an unjust man dies, his expectation shall be lost ; and his lingering hope shall miserably perish.

9.—A polluted wretch by his speech corrupts his neighbour : but by knowledge the just shall be free from danger.

12.—He that upbraids his friend is destitute of wisdom : but a man of discretion will hold his peace.

13.—He that goes about bearing tales, reveals a secret : but he that is of a faithful spirit conceals the matter.

14.—Where no wisely concerted counsel is, the people fail: but in much counsel there is safety.

17.—A man of abundant kindness is his own reward: but the violent troubles his own flesh.

19.—As righteousness tends to life, so he that pursues evil pursues it to his own death.

20.—The perverse of heart are abomination to JEHOVAH: but his favour is to the exact in their way.

23.—The object of desire of the just is indeed only good: but the hope of the unjust is for excess.

24.—There is that disperses, and yet is increased: and there is that withholds more than is right, but it tends to poverty.

25.—A liberal person shall be enriched: and he that satisfies others shall be himself respected.

27.—He that diligently seeks good procures affection: but he that seeks evil, it shall come to him.

29.—He that troubles his own house shall inherit wind :* and the fool shall be servant to the wise of heart.

30.—The fruit of the just [*becomes*] a tree of life : and he that wins affections is wise.

31.—Behold, the just in the land shall be requited : how much more the unjust and the sinner.

CHAPTER XII.

Verse 1.—He that loveth discipline, loveth knowledge : but he that hateth reproof is stupid.

2.—A good man draws forth favour from JEHOVAH : but a man of wicked devices He will condemn.

3.—A man shall not be established by injustice : but the root of the just shall not fall asunder.

* That is, “Noise.” In Job ch. xvi. ver. 3, words of wind are, in Parkhurst’s Lexicon, explained to mean noisy words.

5.—The meditations of the just are right : but the counsels of the unjust are injurious deceit.

8.—A man shall be highly commended for his wisdom of speech : but the perverted in heart shall be despised.

9.—He that is made light of, and hath one servant, is better off than he that hath many, and is destitute of food.

10.—A just man regards the life of his beast : but the mercies of the unjust are cruelty.

11.—He that cultivates his ground shall be satisfied with food : but he that follows worthless persons is destitute of wisdom.

15.—The way of a fool is right in his own eyes : but he that hearkens to counsel is wise.

16.—A fool at the time makes known his vexation : but a prudent man conceals his shame.

17.—He that speaks truth, makes manifest his justice : but a false witness, his injurious deceit.

18.—There is that speaks rashly like the stabs of a sword: but the tongue of the wise is a healing medicine.

19.—The lip of truth shall be established for ever: but a lying tongue is but for a moment.

22.—Deceitful lips are abomination to JEHOVAH: but they who deal faithfully are his delight.

23.—A prudent man conceals knowledge: but the heart of fools proclaims their stupidity.

24.—The hand of vigorous diligence shall bear rule: but the deceitful shall be under tribute.

28.—In the way of righteousness is life: and in the course of her track is no death.

CHAPTER XIII.

Verse 1.—A wise son listens to his father's instruction: but a scorner minds not rebuke.

4.—The slothful person covets, but possesses

nothing: but the person of the diligent shall grow plump.

5.—A righteous man detests a false word: but the unrighteous is loathsome, and shall be put to shame.

7.—There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.

8.—The atonement for a man's life is his [*true*] riches: but the poor* minds not rebuke.

9.—The light of the justified† shall cause them to rejoice: but the lamp of the unrighteous shall go out.

10.—Only by arrogance cometh contention: but with those who take counsel is wisdom.

11.—Wealth [*obtained*] by vanity‡ shall be diminished: but he that gathers by labour shall increase.

* i.e. Poor in this respect.

† i.e. Justified through the Atonement.

‡ Or, by being destitute of real substantial good.

13.—He that despises the word shall be obnoxious to punishment: but he that respects the commandment shall have peace.

14.—The law of the wise is a fountain of life, to depart from the snares of death.

15.—Good directing wisdom gives gracefulness: but the manner of perfidy is violent.

16.—Every wise man acquires knowledge: but a fool will spread his folly.

18.—Poverty and ignominy shall be to him that rejects restraint: but he that regards reproof shall be honoured.

19.—The [*good*] desire accomplished is sweet to the soul: but it is abomination to the insensible to depart from evil.

20.—He that walketh with wise men shall also be wise: but a companion of fools shall be destroyed.

21.—Evil pursues sinners: but to the righteous good shall be requited.

CHAPTER XIV.

Ver. 2.—He that walks in his uprightness reveres JEHOVAH : but he that has declined in his ways slighteth Him.

3.—In the mouth of the foolish is a rod of pride: but the lips of the wise shall keep them safe.

6.—A scoffer seeks wisdom and cannot find it: but knowledge is easy to the discerning.

7.—Go from the presence of a confident man, when thou perceivest not in him the lips of knowledge.

9.—Fools scoff at guilt: but within the upright there is delight.

11.—The house of the unrighteous shall be destroyed: but the tent of the upright shall flourish.

12.—There is a way which seems upright before men, but the end thereof are the paths of death.

13.—Even in laughter the heart will be sore :
and the end of that mirth is grief.

14.—He that goes back in heart shall be satis-
ated with his own ways : but a good man [*shall
be satisfied*] from above himself.

15.—The simple will rely upon every word :
but the prudent looks well to his proceeding.

16.—A wise man fears and departs from evil :
but the fool makes himself a transgressor, and is
confident.

17.—He that is soon angry acts foolishly : and
a man of wicked devices will be hated.

18.—The precipitate inherit folly : but the pru-
dent shall be crowned with knowledge.

21.—He that slight his neighbour sins : but
he that is very kind to the poor, happy is he.

22.—Will they not err who devise evil ? but
abundant kindness and stability shall be to those
who devise good.

23.—In all labour there will be abundance :
but the talk of the lips* tends only to want.

26.—In the reverence of JEHOVAH is strong
confidence : and for his children there shall be
refuge.

27.—The reverence of JEHOVAH is a fountain
of life to turn aside from the snares of death.

29.—He that is slow to angry passions is of
great discretion : but he that is hasty of spirit is
carried away by folly.

30.—A healing heart† is the life of the flesh :
but envy is the rottenness of the bones.

31.—He that oppresses the poor reproaches
his MAKER : but he that honours Him is very
kind to the poor.

32.—The unjust shall be driven away in his
wickedness : but the justified‡ hath hope in his
death.

* That is, mere talk.

† i. e. A heart that wishes all health and prosperity to others.

—LEX.

‡ That is, through the righteousness of Christ.

33.—Wisdom rests in the heart of the discreet :
but the inmost thought of fools is made known.

CHAPTER XV.

Ver. 1.—A soft answer turns away wrath : but grievous words stir up anger.

2.—The tongue of the wise uses knowledge aright : but the mouth of fools pours forth folly.

3.—The eyes of JEHOVAH are in every place, beholding the evil and the good.

4.—A healing tongue is a tree of life, but perverseness therein is a breaking of the spirit.

5.—A fool slighteth his father's discipline : but he that observes reproof is wise.

8.—The sacrifice of the wicked is an abomination to JEHOVAH : but the intercessory supplication of the upright is his delight.

9.—The course of life of the unrighteous is an

abomination to JEHOVAH : but He will love him who endeavours after righteousness.

10.—Restraint is grievous to him that forsakes the way : but he that hates reproof shall die.

11.—The receptacle of the dead, and destruction, are before JEHOVAH : how much more the hearts of the children of men.

14.—The mind of the discerning endeavours to obtain knowledge : but stupid persons will feed on folly.

15.—All the days of the afflicted are evil : but the cheerful heart has a banquet continually.

16.—Better is a little with the reverence of JEHOVAH, than a great treasury and disturbance therewith.

17.—Better is a meal of herbs and affection there, than a stalled beeve and hatred therewith.

18.—A wrathful man stirs up strife : but the slow to anger appeases strife.

19.—The path of the sluggard is like a fence of thorns: but the path of the righteous is a highway.

20.—A wise son causes his father to rejoice: but an insensible son slight[s] [*even*] his mother.

21.—Folly is joy to the destitute of wisdom: but a man of discretion acts uprightly.

24.—The way of life is towards above to the wise, that he may depart from hell beneath.

26.—The thoughts of the wicked are an abomination to JEHOVAH: but the thoughts of the pure are sweet.

28.—The mind of the just deliberates to answer: but the mouth of the unjust pours out evil things.

29.—Distant is JEHOVAH from the unrighteous: but the intercessory supplication of the just He will hear.

32.—He that rejects restraint despises his own soul: but he that listens to reproof acquires wisdom.

33.—The reverence of JEHOVAH is the discipline of wisdom: and before glory is humility.

CHAPTER XVI.

Verse 2.—All the ways of a man are pure in his own eyes: but JEHOVAH weighs the spirits.

5.—Every one proud in heart is an abomination to JEHOVAH: though hand join with hand he shall not be unpunished.

6.—By abundant kindness and truth [*of Jehovah through Christ*] iniquity is covered: and by reverence of JEHOVAH men depart from evil.

8.—Better is a little with righteousness, than great revenues without right.

9.—The mind of man devises his way: but JEHOVAH establishes his steps.

11.—A just beam and scales are JEHOVAH's: all the weights of the purse are his work.

16.—How much better is it to acquire wisdom than gold: and to obtain discernment is more to be chosen than silver.*

17.—The highway of the upright is turning aside from evil: he that guards his path keeps safe his soul.

18.—Before a breaking there is pride; and before a fall a lofty spirit.

19.—Better is a humble spirit with the lowly, than to divide the spoil with the proud.

20.—He that acts wisely in a matter shall obtain good: and trusting in JEHOVAH prosperous is he.

22.—Directing wisdom is a fountain of life to

* i. e. Money, silver being the metal commonly used by the ancients as money—**כְּסָף**

him that hath it : but the restraint of fools is folly.

23.—The wisdom of the wise makes his speech wise, and adds persuasiveness to his lips.

25.—There is a way smooth in the sight of a man, but the extreme part of it is the paths of death.

27.—A wicked man digs up mischief ; and on his lips there is a scorching fire.

28.—A perverse man will send forth strife : and a whisperer disunites a confidential friend.

29.—A violent man seduces his friend, and leads him into the way that is not good.

32.—He that is slow to anger is better than the mighty ; and he that ruleth his spirit than he that taketh a city.

CHAPTER XVII.

Verse 1.—Better is a dry morsel, and quietness therewith, than a house full of good cheer with strife.

3.—The refining pot is for silver, and the furnace for gold: but JEHOVAH trieth the hearts.

4.—He that does evil listens to iniquitous speech: He that deals falsely attends to language of oppression.

5.—He who scorns the poor reproaches Him who made him: he that exults at calamity shall not be clear from guilt.

9.—He that veils a transgression endeavours to obtain affection: but he that repeats concerning a matter, disunites a confidential friend.

14.—Like making an opening for waters is the beginning of contention: therefore before the controversy becomes contumelious dismiss it.

17.—A friend loves in every season, and a brother is born for adversity.

18.—A man deficient in discretion strikes hands, and becomes surety in the presence of his companion.

19.—He loves transgression that loves strife: he that makes lofty his door-way* courts destruction.

20.—The perverted heart will not acquire good: and the perverse with his tongue will fall into evil.

21.—He that hath begotten a fool, it is affliction to him: and the father of the vile [*surely*] shall not rejoice.

24.—Wisdom is in the view of him who has discernment: but the eyes of the insensible are at the ends of the earth.

25.—A foolish son is vexation to his father, and bitterness to her that bare him.

27.—He who has knowledge restrains his

* A superb gate or door-way, being a practice among the richer class of the ancients.

speech : and a man of discretion is of an estimable spirit.

CHAPTER XVIII.

Verse 2.—A fool has no delight in discretion ; except indeed that his heart may discover itself.

3.—When the unjust approaches, contempt also approaches ; and with vileness, disgrace.

6.—The speech of the foolish will enter into contention, and his mouth will invite blows.

7.—A fool's mouth is his destruction, and his lips are the snare of his soul.

9.—He also that behaves himself remissly in his business, is borther to him that is a great waster.

10.—The NAME of JEHOVAH* is a tower of strength : into it will the justified run, and be above reach.

* A title of the Second Person of the Trinity.—LEX.

15.—The mind of the prudent will acquire knowledge ; and the ear of the wise will seek knowledge.

CHAPTER XIX.

Verse 2.—Moreover, that a human creature should be without knowledge is not right : and he who hastens with his feet trippeth.*

3.—The folly of man perverts his way : and his heart frets against JEHOVAH.

8.—He that acquires wisdom has regard for his soul : he that observes discretion shall experience what is good.

9.—A false witness shall not be unpunished ; and he that speaks lies shall be nigh to perishing.

11.—A wise man postpones his anger ; and it is his glory to disregard an offence.

13.—A foolish son is a depressing calamity to

* That is, he who is hasty of spirit is apt to fall into sin.

his father: and the contentions of a wife are as a continual dropping.

16.—He that observes the commandment preserves his life: but he that slighteth his ways shall die.

17.—He who is very kind to the poor lends to JEHOVAH, and He will repay his recompense to him.

20.—Hear advice, and receive discipline, that thou mayest be wise at thy latter time.

22.—What excites affection towards a man is his abundant kindness: and better is it to be in want than to be a man of deceit.

23.—The religious reverence of JEHOVAH is unto life: yea, saturated shall he be, and not be visited with evil.

27.—Forbear, my son, to hear instruction that causes to err from the words of knowledge.

29.—Judgments are prepared for scorers, and stripes for the body of fools.

CHAPTER XX.

Verse 1.—Wine is a mocker: intoxicating liquor puts into a tumult: and whosoever is deceived thereby is not wise.

3.—Glory it is for a man to cease from contention: but every fool will contend with scorn.

4.—Because it is winter the sluggard will not plough: therefore he shall be a suppliant in time of harvest, and have nothing.

7.—The just man proceeds in his integrity: blessed are his children after him.

10.—Divers weights, and divers measures, both of them are even an abomination to JEHOVAH.

13.—Love not sleep, lest thou be reduced to poverty: open thy eyes, and thou shalt be satisfied with food.

15.—There is gold, and a multitude of pearls; but the lips of knowledge are a precious jewel.

17.—Bread procured by deceit may be sweet to a man ; but afterwards his mouth shall be filled with grit.

19.—He who goes about a tale-bearer reveals a secret : therefore turn aside from him who cannot be surely for his speech.

20.—He that reviles his father or his mother, his lamp shall go out into gross darkness.

21.—An inheritance may be gained by scandalous arts at the beginning ; but the end thereof shall not be blessed.

22.—Say not thou I will requite evil : stretch towards JEHOVAH, and He will deliver thee.

25.—A snare it is to the man who swallows down that which is holy, and afterwards vows to examine.

27.—The soul of man is the lamp of JEHOVAH, searching all the inmost parts of the mind.

CHAPTER XXI.

Verse 2.—Every way of man is right in his own eyes: but JEHOVAH ponders the hearts.

3.—To do justice and judgment is more acceptable to JEHOVAH than sacrifice.

4.—Haughtiness of looks, and pride of heart, [even] the ploughing of the wicked is sin.

5.—The contemplations of the diligent tend indeed to abundance; but of every one that is hasty only to want.

6.—The procuring treasures by a deceitful tongue is [*the procuring*] a flitting vapour by those who seek death.

8.—Irregular is the way of man and strange: but as for the pure his work is upright.

10.—The soul of the wicked desires evil: his neighbour finds no favour in his eyes.

11.—When the scorner is punished, the simple

is made wise: and when the wise is instructed, he receives knowledge.

12.—The just [*man*] behaves wisely to the house of the unjust: but [*God*] overthrows the unjust for their wickedness.

13.—Whosoever closes his ear against the cry of the poor, he himself also shall cry out, but not be answered.

15.—It is joy to the just to do judgment: but total destruction shall be to the doers of iniquity.

16.—The man that wanders out of the way of directing wisdom shall remain in the congregation of the dead.

17.—A man in want shall he be that loveth gaiety: he that loveth wine and oil shall not become rich.

20.—There is treasure to be earnestly desired and abundant in the habitation of the wise: but a stupid man will destroy it entirely.

21.—He who endeavours after righteousness

and abundant kindness, shall obtain life, righteousness, and glory.

23.—He who guards his speech and his language, preserves himself from troubles.

24.—Presumptuous and haughty scorner is his name who deals in excess of arrogance.

25.—The object of desire of the sluggard will put him to death, for his hands refuse to labour.

26.—He covets greedily all the day long: but the righteous gives and will not refrain.

28.—A witness to lies shall be destroyed: but yet the man that heareth them will continually publish them.

31.—The horse is made ready for the day of battle: but victory is from JEHOVAH.

CHAPTER XXII.

Verse 1.—Good reputation is to be preferred to great opulence, and amiableness to silver and gold.

2.—The rich and poor meet together: JEHOVAH hath ordained them all.

3.—A prudent man, foreseeing evil, hides himself: but the precipitate pass on and are punished.

4.—The end of humility and the reverence of JEHOVAH is riches, glory, and life.

5.—Thorns and snares are in the way of the perverse: he that guards his affections will be removed far from them.

6.—Instruct a child in the beginning of the way he should go, and when he is old he will not decline from it.

8.—He who sows oppression shall reap affliction; and the rod of his excess of wrath shall fail.

9.—He that has a benevolent eye shall be blessed ; for he gives of his food to the poor.

10.—Expel the scoffer, and contention will go out : yea, strife and reproach will cease.

11.—He that loves purity of heart, on account of the amiableness of his speech, the king will be his friend.

13.—The sluggard saith, a lion is in the street : I shall be slain in the midst of the broad places.

14.—The mouth of strange women is a deep pit : he who is abhorred by JEHOVAH shall fall there.

24, 25.—Do not associate with an angry man ; and with a furious man* thou shouldst not [*even*] walk :—lest thou be led into his ways, and get a snare to thy soul.

29.—Seest thou a man diligent in his employment ? In the presence of kings shall he stand : he shall not stand before ignoble persons.

* Or, a man subject to furious passion.

CHAPTER XXIII.

Verse 12.—Apply thy heart to discipline, and thy ears to the speeches of knowledge.

17, 18.—Let not thy heart envy sinners: but be truly in the reverence of JEHOVAH all the day long. For certainly there is a future state, and thy expectation shall not be cut off.

19 to 21.—Listen thou, my son, and be wise, and let thy heart proceed in the way. Be not among drunkards, among gluttonous eaters of flesh: for the drunkard and the prodigal shall be reduced to poverty: and rags shall clothe the slumbering.

22 to 25.—Listen to thy father who bred thee, and slight not thy mother when she is become old. Acquire truth, and part not with it for any price: also wisdom, and discipline, and discretion. Greatly rejoice shall the father of the righteous, and the bearer of the wise: and shall exult concerning him. Rejoice shall thy father and thy mother, yea, she that bare thee shall exult.

26 to 28.—My son, give me thy heart, and let thy understanding be pleased with my direction:—for a harlot is a deep pit: yea, a strange woman is a pit of distress. Verily she like a robber lies in ambush, and increases treachery among men.

29 to 34.—Who hath woe? who hath sorrow? who hath contentions? who hath care? who hath wounds without any reason? who hath inflamed eyes? They who stay long at the wine; they who go to search for intoxicating wine. Look not upon the wine when it is ruddy, when it gives its colour in the cup. It may go down smoothly, but in the end it will bite like a serpent, and diffuse its venom like a basilisk. Thy eyes shall look at cast away women, and thy heart shall utter distortion from the right. Yea, thou shalt be like him that lies down in the midst of the sea, or as he who rests upon the top of the roping.

CHAPTER XXIV.

Verse 1.—Be not envious of evil men, nor desire to be with them: for their heart meditates devastation, and their lips talk of mischief.

3.—By wisdom will a house be erected, and by skill it will be thoroughly established: and by knowledge the chambers will be filled with all substance precious and rare.

9.—The thought of folly is sin : and the scoffer is an abomination to men.

10.—Dost thou give way in the day of distress ? small is thy vigour.

13.—My son, eat honey because it is good, and virgin honey sweet to thy palate ; so shall the knowledge of wisdom be to thy soul : if thou hast acquired it, then there is a futurity, and thy expectation shall not be cut off.

17, 18.—Exult not at the fall of thy enemy : even at his stumbling let not thy heart be glad ; lest JEHOVAH behold it, and it be evil in his sight, and he turn away his anger from him [*to thee.*]

21, 22.—My son, reverence the very JEHOVAH ! also the king ; and mingle not with those who are given to change : for suddenly shall rise their violent calamity ; and who knows the destruction of them both.

26.—Every man shall kiss the lips of him who returns an answer agreeable to truth.

30 to 34.—I passed by the field of the slothful man, and by the vineyard of the man deficient in wisdom: and lo, it was all grown over with thistles; and briars had covered its surface; and the stone-wall of it was broken down. Then gaze did I, and consider it well: I surveyed it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to rest: so shall thy poverty come continually increasing; and thy want as of one that scattereth with profusion.

CHAPTER XXVI.

Verse 12.—Seest thou a man wise in his own conceit? there is more hope of a fool than of him.

21.—As coals are to live coals, and billets to fire; so is a disputatious man to continually kindle strife.

CHAPTER XXVII.

Verse 1.—Boast not of the morrow, for thou knowest not what a day may bring forth.

2.—Let another praise thee, and not thy own mouth ; a stranger, and not thy own lips.

5.—Open reproof is better than concealed affection.

CHAPTER XXVIII.

Verse 5.—Bad men will not distinguish what is right : but they who worship JEHOVAH will distinguish the whole of it.

7.—He who observes the law is a wise son : but the companion of prodigals puts to shame his father.

9.—He who turns away his ear from hearing the law, even his prayer shall be an abomination.

13.—He that palliates his transgressions shall not prosper : but he who confesses and forsakes them shall have mercy.

14.—Progressively prosperous shall the man be who reveres [God] continually : but he that hardens his heart shall fall into evil.

19.—He that cultivates his land shall have food enough : but he that follows the worthless shall have poverty enough.

20.—A faithful man shall abound with blessings : but he that hastens to become rich shall not be clear from guilt.

24.—He that plunders his father or his mother, and saith, it is no transgression, is consociate with the man who causes destruction.

26.—He that trusts in his own heart is stupid : but he that proceeds with wisdom shall be delivered.

27.—He that gives to the poor shall not want : but he that turns aside his eyes shall abound in curses.

CHAPTER XXIX.

Verse 1.—The man who, though often reprobred, is stubborn, shall suddenly be destroyed, and that without remedy.

3.—He that loves wisdom rejoices his father : but the companion of harlots will destroy his substance.

5.—The man who flatters his companion spreads a net for his feet.

11.—The foolish will utter all the motions of soul : but the wise will calm it till afterwards.

20.—Seest thou a man hasty in his words, there is more hope of a fool than of him.

22.—An angry man will provoke quarrels ; and a wrathful man multiplies transgression.

23.—A man's pride shall bring him low : but honour shall uphold the humble in spirit.

25.—The fear of man effects a snare : but

he who trusts in JEHOVAH shall be above reach.

CHAPTER XXX.

Verse 17.—The eye that sneers at his father, or despises obedience to his mother, the ravens of the valley shall pick it out, and the young eagles shall devour it.

32.—If thou hast acted foolishly in puffing up thyself; or if thou hast thought evil, lay thy hand upon thy mouth.

CONCLUSION.

Let us hear the conclusion of the whole matter : Religiously reverence the ALEIM,* and keep His commandments ; for this is the whole of man. For the ALEIM will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.—ECCLESIASTES, xii. 13, 14.

* That is, the Holy Trinity.

NOTES.

NOTE A.

“ By accustoming ourselves to any course of action, we get an aptness to go on ; a facility, readiness, and often pleasure in it. The inclinations which rendered us averse to it grow weaker : the difficulties in it, not only the imaginary, but the real ones, lessen : the reasons for it offer themselves of course to our thoughts upon all occasions ; and the least glimpse of them is sufficient to make us go on in a course of action to which we have been accustomed. And practical principles appear to grow stronger absolutely in themselves by exercise, as well as relatively with regard to contrary principles, which, by being accustomed to submit, do so habitually, and of course. And thus A NEW CHARACTER in several respects may be formed ; and many habitudes of life, not given by nature, but which nature directs us to acquire.”

Bishop BUTLER’s Analogy.

NOTE B.

Not to break the concise current of important matter in the body of this little work, a few additional observations will here be introduced in a Note. We are instructed in Scripture, that, "He that cometh to God must believe that He is, and is a rewarder of those that diligently seek Him." It is not a merely speculative assent of the understanding that is intended, but a practical belief, or habitual sense of the existence and constant presence of Him who, as St. Paul expresses it, "is above all, and through all, and in us all." This lies at the foundation of all vital religion, and hence the writer has placed the attainment of this habitual sense of the presence of God as of the first importance to youth; and it is by the use of means that the mind is strengthened in it. Frequent communion with God in prayer; meditation on spiritual passages expressly confirming the doctrine; and close reasoning from effects to the Almighty Cause of them, gradually impress the mind with a deep feeling of this fundamental truth. And this latter is the more necessary to young persons on account of the ordinary forms and abuses of speech by which people too commonly exclude, as it were, the Divine Creator and Upholder of all things from his own works; or at least from their own sense of his presence and operations. We appear to have discovered that Nature does all things in us and

around us. We talk of the course of nature : of the productions of nature : of the prolific nature of the earth : of plants and fruits growing by occult mysterious causes or properties, till we gradually lose all practical apprehension of that great Spirit who, as we are assured in Scripture, “is in us, and around us, and minutely observes all our way.”

The writer, therefore, anxiously advises his young reader to accustom himself, in conformity with an important rule in logic, “to reason upon things without the intervention of unmeaning terms ;” from effects to the Great Cause, the Creator and Sustainer of all things : and his mind, by God’s blessing, will gradually open, and become impressed with an awful sense of the constant presence and agency : the power, wisdom, and goodness of the living JEHOVAH ! the self-existent, the omnipresent :—that He who created the world at first, and all things upon it, continues to create every living thing, and every blade of grass ; and that their growing means in fact nothing less than that God is continually exerting his creative power upon them : that the “Laws of Nature,” as they are called, are nothing else but the orderly operation of God.* He is pleased to operate in a regular manner, that his rational creatures may de-

* It is observable how constantly David in his Psalms refers all the works of Nature, (as it has become the custom of the present times to term them), to the immediate operations of God. See the 104th Psalm in particular.

pend upon his faithfulness, and not that they may become practical atheists, and exclude Him from their apprehensions of his presence and benign operations.

In this way, also, his young mind will become assured that God's Providence is perfect over all his works, and that "not a sparrow falls to the ground without Him :" and having attained a deep impression, an awful assurance of these fundamental points, he will fear to offend by thought, word, or deed, **HIM** "in whom he lives, and moves, and has his being."

NOTE C.

Take a few extracts, which embody the sentiments of many writers.—"Read the writings of God and man with diligence, and perpetual reviews."

WATTS.

"Intellectual good is the good of that part which is most excellent within us. It is a good accommodated to all places and times; which neither depends on the will of others, nor on the affluence of external fortune. It is a good which decays not with decaying appetites, but often rises into vigour when these are no more."

"The possession of an elegant, enlightened, and philosophical mind is greatly superior to the possession of a fortune; and I do not consider his lot as unfortunate who enjoys but a small income, but has received the benefits of a liberal and philosophical education; who has formed a taste for the classics, for composition, and for the contemplation of the works of God."

"True taste, the result of fine feelings and a cultivated understanding, opens the source of a thousand pleasures unknown to the vulgar, and adds the last polish and most brilliant lustre to the human intellect. Study, without taste, is often irksome labour: with taste, it confers a happiness beyond the reach of fortune, and superior to the ordinary condition of humanity."

— "the pleasure he will feel when once he enters deeply into the fine authors of ancient Greece, will lead him to prefer them to all others. He will then find that the preference given to them by all preceding ages is not the effect of mere prejudice."

Knox.

"Study or composition is not only a noble amusement, but a sweet refuge: it improves our parts, and promotes our peace: it opens a back-door out of the bustle of this busy and idle world, into a delicious garden of moral and intellectual fruits and flowers, the

key of which is denied to the rest of mankind. When stung with idle anxieties, or teased with fruitless impertinence, or yawning over insipid diversions, then we see the blessings of a lettered recess. With what a gust do we retire to our disinterested and immortal friends in our closet, and find our minds, when applied to some favourite theme, as naturally and as easily quieted and refreshed as a peevish child, (and peevish children are we all till we fall asleep), when laid to the breast. Our happiness no longer lives on charity ; nor bids fair for a fall by leaning on that most precarious and thorny pillow, another's pleasure for our repose. How independent of the world is he who can daily find new acquaintance that at once entertain and improve him. While we bustle through the thronged walks of public life, they give us a respite at least from care,—a pleasing pause of refreshing recollection. If the country is our choice or fate, there they rescue us from sloth and sensuality, which, like obscene vermin, are apt gradually to creep unperceived into the delightful bowers of our retirement, and to poison all its sweets. Conscious guilt robs the rose of its scent, the lily of its lustre, and makes an Eden a deflowered and dismal scene.

“ Moreover, if we consider life's endless evils, what can be more prudent than to provide for consolation under them ? A consolation under them the wisest of men of former times have found in the pleasures of literature. Witness, among many more, THUCYDIDES,

XENOPHON, TULLY, OVID, SENECA, and PLINY the Younger, who says, "in uxoris infirmitate, et amicorum periculo, aut morte turbatus, ad studia, doloris levamentum, confugio." And why not add to these their modern equals, CHAUCER, RALEIGH, BACON, MILTON, CLarendon, under the same shield unwounded by misfortune, and nobly smiling in distress.

" Study and composition was a cordial to these under the frowns of fortune; but evils there are which her smiles cannot prevent or cure. Among these are the languors of old age. If those are held honourable who, in a hand benumbed by time, have grasped the just sword in defence of their country,—shall they be less esteemed whose unsteady pen vibrates to the last in the cause of religion, of virtue, of learning? Both these are happy in this, that by fixing their attention on objects most important, they escape numberless little anxieties, and that *tedium vitiæ* which often hangs so heavy on its evening hours."—YOUNG æstat. 75.

" Where is happiness to be found? Where is her dwelling place? not where we seek her, and where we expect to find her. Happiness is a modest recluse who seldom shows her lovely face in the polite, or in the busy world. She is the sister and companion of *Religious Wisdom*. Prosperity is a dangerous thing, and few persons have a head strong enough, and a heart good enough to bear it. It sometimes shows to advan-

tage the virtuous and amiable qualities which could not exert themselves before, but more frequently calls forth and exposes to view those spots of the soul which lay lurking in secret, cramped by penury, and veiled with dissimulation."

DR. JOHNSON, to the close of life, was not only occupied in forming schemes of religious reformation; but even to a very late period of it he seems to have been solicitous to apply himself to study with renewed diligence and vigour. It is remarkable that in his 64th year he attempted to learn the low Dutch language; and in his 67th year he made a resolution to apply himself vigorously to study, particularly of the Greek and Italian tongues.

BISHOP NEWTON in any affliction, next to pious resignation and trust in God, never found a more effectual remedy than plunging deep into study, and fixing his thoughts as intensely as he possibly could upon other subjects.

"Animus est qui divites facit. Hic in exsilia sequitur, et in solitudinibus asperimis, cum quantum satis est sustinendo corpori invenit, ipse bonis suis abundat et fruitur. Pecunia nihil ad animum pertinet, non magis quam ad deos immortales omnia ista, quæ imperita ingenia, et nimis corporibus suis addicta suscipiunt. Lapidès, aurum, et argentum, et magni

lævatique mensarum orbes, terrena sunt pondera : quæ non potest amare sincerus animus, ac naturæ suæ memor, levis ipse, et exsertus, et quandoque emissus fuerit ad summa emicaturus. Interim quantum per moras membrorum et hanc circumfusam gravem sarcinam licet celeri et volucri cogitatione divina perlustrat. Ideoque nec exsulare unquam potest, liber et diis cognatus, et omni mundo omniæ ævo par. Nam cogitatio ejus circa omne cœlum, et in omne præteritum futurumque tempus immittitur. Corpusculum hoc, custodia et vinculum animi, huc atque illuc jactatur : in hoc supplicia, in hoc latrocinia, in hoc morbi exercentur, animus quidem ipse sacer et æternus est, et cui non possunt injici manus.

SENECA.

“ Bibliothecam tuam cave cuiquam despondeas, quamvis acrem amatorem inveneris ; nam ego omnes meas vindemiolas eò reservo, ut illud subsidium senectuti parem.” — “ Noli desperare ut libros tuos facere possim meos ; quod si assequor, supero Crassum divitiis, atque omnium agros, lucos, prata, contemno.”

CICERO.

See further in HARRIS's HERMES ; KNOX's LIBERAL EDUCATION ; WATTS ON THE MIND ; BLAIR's LECTURES.

These Books, with WATTS's LOGIC, the young stu-

dent should have always at hand, and frequently refer to.

NOTE D.

A FEW EXAMPLES OF THE UNION OF ACTION WITH
STUDY ARE SUBJOINED.

"ALFRED, notwithstanding the multiplicity and urgency of his affairs, employed himself with constant assiduity in the pursuit of knowledge. He usually divided his time into three equal portions: one was employed in sleep and the refection of his body by diet and exercise: another in the despatch of business: a third in study and devotion. And that he might more exactly measure the hours, he made use of burning tapers of equal length which he fixed in lanterns. And by such a regular distribution of his time, though he often laboured under great bodily infirmities, this martial hero who fought in person fifty six battles by sea and land, was able during a life of no extraordinary length, to acquire more knowledge, and even to compose more books than most studious men, though blest with the greatest leisure and application, have, in more fortunate ages, made the object of their uninterrupted industry. And this although his education had been much neglected; for he had reached his twelfth year when he was yet totally ignorant of the lowest elements of literature."

HUME's History of England.

"HENRY THE FIRST, by his great progress in literature, acquired the name of Beau-clerc, or the scholar. But his application to those sedentary pursuits abated nothing of the activity and vigilance of his Government."

Ib.

"THE MARQUESS OF MONTROSE, that great and active General, successfully cultivated the finer Arts; and whatever was sublime, elegant, or noble, touched his great soul."

Ib.

A circumstance is related of PHILIPPEMEN which young officers should propose to themselves as a model. Whenever he was on a march, whether in times of peace or war, and came to any difficult pass, he halted, and asked himself (in case he were alone) or else inquired of those that were with him, in what manner it would be necessary to act in case the enemy should come suddenly upon them; if he charged them in front, flank, or rear; if he came on in order of battle, or in less order as when an army is on its march; what post would it be proper for him to take? In what places to dispose of his baggage, and how many troops would be necessary to guard it? Whether it would be proper for him to march forward, or return the way he came? Where to pitch his camp, of what extent it ought to be? By what method he could best secure his forage

and provide water ? What rout he should take the next day, after he should decamp, and in what order it were best to march ? He had accustomed himself so early and exercised himself so much in all these parts of the military knowledge, that nothing was new to him ; and never was he disconcerted by any unforeseen accident, but resolved and acted immediately as if he had foreseen everything that happened. These things form the great Captain ; but the only method to be such is to love one's profession, to think it an honor to improve it, to study it seriously, and to despise the common topics of discourse of the indolent and insignificant part of an army who have neither elevation of mind nor views of honour and glory.

ROLLIN.

If EPAMINONDAS was poor as to the goods of fortune, those of the head and heart made him most ample amends. Modest, prudent, grave, happy in improving occasions, possessing in a supreme degree the science of war, equally valiant and wise, easy and complaisant in the commerce of the world. Suffering with incredible patience the people's, and even his friends' ill-treatment, *uniting* with the ardour for military exercises a wonderful taste for study and the sciences, piquing himself especially so much upon truth and sincerity that he made a scruple of telling a lie even in jest or for diversion.

ROLLIN.

EXTRACT FROM A LETTER WRITTEN BY THE KING OF
PRUSSIA, DURING ONE OF THE MOST ACTIVE AND
TRYING OF HIS CAMPAIGNS. 1760.

"I lead here the life of a military monk. I have much to think of about my affairs, and the rest of my time I devote to Literature, which is my consolation, as it was of the Consul, the Father of his country and of eloquence. I know not if I shall survive this war, but I am determined, in case it should happen, to pass the rest of my days in retirement, in the bosom of Philosophy and Friendship."

After the war, however, his Prussian Majesty did not sit down in literary indolence, but applied himself with incredible ardour to the promotion of agriculture and the civil arts in his kingdom.

SMOLLETT.

LORD CHANCELLOR BACON, amidst all the variety and intricacy of the business in which he was necessarily involved as a Lawyer, and a Statesman, found time to compose and publish in 1620 the best finished, and most important of all his Philosophical Tracts, THE NOVUM ORGANUM SCIENTIARUM.

That eminent man WILLIAMS, Archbishop of York, and Lord Keeper, who united in his character the Di-

vine, and the Lawyer, and in both capacities deservedly acquired very great reputation, was admirably versed in all branches of literature.

SIR CHRISTOPHER WREN who built, in fifty years, fifty four Churches in London, the Monument, Hampton-court, Chelsea and Greenwich Hospitals ; the Theatre at Oxford, and St. Paul's (which latter he was thirty five years in completing) was also a prodigy in knowledge ; and was elected Professor of Astronomy in Gresham College at the early age of twenty five, and his Lectures were attended by many eminent and learned persons. He was also a Member in several Parliaments, and President of the Royal Society.

MATTHEW PRIOR, notwithstanding his early introduction into public affairs, and his continuance in the hurry of business many years, he prosecuted his favourite studies, and cultivated his poetical talents to an amazing height.

FIELDING, notwithstanding the multiplicity of avocations which surround a public Magistrate, and his severer attacks of illness, the activity of his mind was not to be subdued. One literary pursuit was no sooner completed than another succeeded.

CAPT. COOK possessed genius in an eminent degree : an inventive mind full of resources, and which by its

own native vigour can suggest noble objects of pursuit, and the most effectual methods of attaining them. This faculty he possessed in its full energy, as is evident from the uncommon sagacity and penetration which he discovered in a vast variety of critical and difficult situations. To genius, however, he added APPLICATION, without which nothing very valuable or permanent can be accomplished even by the brightest capacity. For an unremitting attention to whatever related to his profession he was distinguished in early life. In every affair that was undertaken by him, his assiduity was without interruption or abatement. Wherever he came, he suffered nothing which was fit for a seaman to know or to practice to pass unnoticed, or to escape his diligence. His genius and application were followed by a large extent of knowledge; comprehending besides a consummate acquaintance with navigation, a number of other sciences. The ardour of his mind rose above the disadvantages of a very confined education; and to the different branches of the Mathematics, and particularly Astronomy, he added such a degree of proficiency in general learning, and the art of composition, as to write with a manly clearness and propriety, and to become respectable as the narrator, as well as the performer of great actions.

Another thing strikingly conspicuous in Capt. Cook was the PERSEVERANCE with which he pursued the noble objects to which his life was devoted. This in-

deed was a most distinguished feature in his character : in this he scarcely ever had an equal, and never a superior. Nothing could divert him from the points he aimed at ; and he persisted in the prosecution of them through difficulties and obstructions which would have deterred minds of very considerable strength and firmness. The invincible fortitude of his spirit enabled him to persevere in all his mighty undertakings.

JONAS HANWAY employed his time, and the very moderate fortune he possessed, in a continued course of good actions, pursued with extraordinary and unremitting assiduity. He was greatly instrumental in paving, cleansing, and lighting the streets, which rendered London the admiration of all Europe, and far exceeded any thing of the kind then known in the world. He was the original proposer of the Marine Society for encouraging the breed of seamen ; and by the most judicious and unceasing attention to its interest, and the management of its finances, deserved also the title of its guardian. He became a Governor of the Foundling, and was very active and useful in its promotion. He was also extremely solicitous to promote schemes for the preservation of infant parish poor : and it was by his exertions, and at his expense that the act passed for nursing parish children out of London till six years old. He was a great promoter of the Magdalen. He set on foot the Maritime School, and engaged in various other

benevolent designs. His name appeared to every proposal for the benefit of mankind.

At length he was appointed one of the Commissioners for victualling the Navy. But a diligent attention to his business did not abate his activity. His mind was always on the wing, never appearing to be weary. He dreaded nothing so much as inactivity. Rose in the summer at four or five, and in the winter at seven. Writing was his favourite employment or amusement; and when *the number of his literary works* is considered, and that they were the produce of those hours only which he was enabled to snatch from public business, an idea may be formed of his application. He loved exercise, and knew it was necessary to him; and though he had commonly his carriage with him when he went abroad, he yet walked nearly as much as he rode, and with such a pace, that he was more incommoded by those he passed, than by those who overtook him. He was cheerful, but serene, and a firm believer in the great truths of Christianity, and his piety fervent and rational. Besides his travels, and several miscellaneous productions, he also published a number of small pieces calculated to convey useful, moral, and religious instruction to the lower classes of mankind. He knew how the love of company infatuates young people, and the danger to which it exposes them.

NOTE E.

Dr. DODDRIDGE makes the following remark with respect to his own experience.

I will here record an observation which I have found of great use to myself, and to which the production of my Family Expositor, and most of my other writings is owing ; viz : that the difference between rising at FIVE and at SEVEN in the morning for the space of forty years, supposing a man to go to bed at the same hour at night, is nearly equivalent to the addition of TEN years to a man's life, of which he employed eight hours every day in study and devotion, and added these two hours to them.

NOTE F.

" If you seriously wish, not merely to divert yourself with books, but to make a progress in learning, you must resolve to read methodically : you must let no temptation interrupt your plan. I am aware that rules and method in study which I thus strongly recommend, are at present rather out of fashion ; but I am convinced that the student will never lay a solid foundation

without them. He should every day set apart certain hours, and I advise that he borrow a few from his morning repose. An uninterrupted application in the morning,—I will not anticipate by description the effects he will soon experience."

KNOX.

"Aurora Musis amica est, apta studiis."

ERASMUS.

"In studies let a man have set hours for those subjects which are contrary to his natural inclination ; but for those agreeable to his nature he need appoint no fixed times, because his thoughts will spontaneously fly to them as other studies and business give leave."

BACON.

"In beginning the study of a new language, &c., the mind cannot but feel some degree of reluctance or disgust. But let the student persevere ; let him make it an inviolable rule, however disagreeable, to read a certain quantity, or for a certain time, and he will infallibly find that what he entered upon as a task, he will continue as his best amusement.

KNOX.

NOTE G.

It is necessary to impress upon the student, that in studying so important a subject as the revelation of God to man, contained in the Old and New Testament, it will not be sufficient to read them in the general manner he reads a Greek or Roman classic. He should make up his mind to be satisfied with a very slow progress; measuring that progress rather by the complete accuracy with which, after a diligent investigation of the various senses of every word in his Lexicon, and observing well the context, he has completed one verse before he proceeds to another, than by the number of verses he goes through at a sitting. It is in this way only that the Scriptures can be accurately studied;* and his religious principles will then be fixed on a sure foundation: and he will be amply repaid by the beauties of the original. Whatever portion of time he appropriates to this purpose in the early morning, he should invariably preserve it. Dr. Doddridge's version of the New Testament in his "Family Expositor," will be useful to the student to refer to and compare his own with: and for his encouragement he will probably

* This at least was the sentiment of a celebrated Vice-Chancellor of one of our Universities. His words are, "It is dangerous to interpret the Scriptures without carefully attending to the ORIGINAL text."

find, that he can occasionally improve upon the latter with the aid of Parkhurst's Greek Lexicon, which was compiled with great labour and accuracy since Doddridge completed his version.

When the student proceeds to the Old Testament, he should carefully read LOWTH, *De Sacra Poesi Hebraeorum*, or Gregory's translation of it. Meantime, the following observations, extracted from it, may serve to stimulate his exertions :—

" The Book of Job (except the historical introduction contained in chapters 1 and 2), the Psalms, Song of Solomon, Lamentations, great part of the Prophets (excepting Jonah and Daniel), also several passages scattered through the historical books, are written in metre, though as the ancient pronunciation of the Hebrew is now lost, we can ascertain but very imperfectly the nature of the verse.

" The most eminent of the sacred writers in metre, are **JOB**, **DAVID**, and **ISAIAH**. David (in the Lyric kind), chiefly excels in the pleasing, soft, and tender manner ; and though in his Psalms there are many lofty and sublime passages, yet in strength of description he yields to **JOB** ;—in sublimity to **ISAIAH**.

" The kinds of poetry are chiefly the Didactic, Elegiac, Pastoral, and Lyric. Of the **DIDACTIC**, Pro-

verbs, Ecclesiastes, and some of the Psalms, particularly the 119th. Of the ELEGIAC, the lamentations of David over Jonathan, several passages in the Prophets, and several of the Psalms, particularly the 42nd; but the "Lamentations is the most perfect. Of PASTORAL, the Canticles. Of LYRIC poetry, to be accompanied with music, the Old Testament is full, scattered in the Historical and Prophetical Books, as the Song of Moses and Deborah, &c., and the whole Book of Psalms.

"To celebrate in hymns and songs the praise of Almighty God,—to decorate the worship of the Most High with all the charms and graces of harmony,—to give force and energy to the devout affections,—were the sublime employment of the Sacred Muses.

"The general construction of the Hebrew poetry is of a singular nature, and peculiar to itself. It consists in dividing every period into correspondent, for the most part equal numbers, which answer to one another both in sense and sound. In the first member a sentiment is expressed; and in the second member the same sentiment is amplified, or is repeated in different terms, or sometimes contrasted with its opposite; but in such a manner that the same structure, and nearly the same number of words is preserved. This is the general strain of all the Hebrew Poetry (see Psalm xcvi.), arising probably from their chanting alternately.

“ Independently of the solemn majesty which this form of construction gave their sacred poetry, it was in itself distinguished by the highest beauties of strong, concise, bold, and figurative expressions. Conciseness and strength are two of its most remarkable characteristics. To the conciseness and sobriety of expression their poetry is indebted for much of its sublimity. Bold and animated figures abound in the Sacred Books. The face of their territory, the circumstances of their climate, the manners of the people, and the august ceremonies of their religion are constantly passing under different forms before us : and we should duly recollect them when we are reading their Poetry, in order to feel its force, and relish its beauties. The Psalms and Prophetic Writings are full of Allegories and Parables. But the poetical figure which more than any other elevates the style of Scripture, and gives it a peculiar boldness and sublimity is Prosopopæia, or personification ; and it may be observed, that no personifications employed by any poets are so magnificent and striking as those of the inspired writers. See Psalm xci. 6 ; lxxvii. 16 ; cxiv. 4 ; Habak. iii. 5 ; Isa. xliv. 23. 27 ; Job xxviii. 22 ; Isa. xiv. 9, &c. ; Jer. xlvi. 6.”

Now, after reading the foregoing description of the poetical beauties of the Hebrew Scriptures, independent of, and in addition to, their divine and moral beauties, we may no longer be surprised that distinguished members of the most laborious of the professions, the Bar,

should find relief in their perusal. And the young student should consider whether it is not well worth the trouble of learning Hebrew, (the most simple and easy in its construction of all the ancient languages) to read the Old Testament, as it unquestionably is to learn Greek to read the New Testament with accuracy, even if there were not so many eminent writers in that language. Everything will yield to the labour of a determined mind.

The only books required for the study of the Hebrew Scriptures are, a Hebrew Bible and Parkhurst's Hebrew Lexicon in octavo, which includes the grammar. In choosing a Hebrew Bible it is important to procure one with a clear type; for many of them are wretchedly printed with worn-out types, which make it difficult to distinguish between some of the letters which are formed with considerable resemblance. A clear type without any Latin translation, and without the Massoretic points, is the most desirable; and such may be procured even in duodecimo. With respect to the "points," Parkhurst in his Lexicon, under the word פָּתָח observes, "the Jews call their pretended tradition of the true reading of the Hebrew Scriptures "Massorah." This reading, long since the time of Christ, and after Mohammed's Koran was forged, they have presumed to fix by their points and accents. Hence the Massorets, and their Massoretical trumpery." With the removal of the points, the only

serious difficulty in studying the Hebrew Bible has been done away.

NOTE H.

A person of extensive erudition being asked by what means he had made so great a proficiency, answered, "by always pursuing one thing at a time."

"A due degree of variety will contribute greatly to render reading agreeable. For though it is true that not more than *one* or *two* books should be read at once, yet when they are finished, it will be proper, if any weariness is felt, to take up a different subject."

NOTE I.

As this little Tract may fall into the hands of some ingenuous youth who regrets the want of a classical education; or who, by an early removal from school, or subsequent neglect, has almost lost the advantage he received, it may be useful to him to point out the easiest mode of recovering his deficiency, and that without materially encroaching on the time he may wish to de-

vote to studies and pursuits more appropriate to his age. We shall give the same rules for each of these supposed bases, because no valuable superstructure can be raised without laying a solid foundation. And it should be impressed upon the student's mind that it is by a regular daily application for a short period early in the morning previous to entering upon his principal study for the day, that this desirable object will best be attained ; and such perseverance will assuredly accomplish it.

To lay or recover his foundation in the Latin language, the declensions, conjugations, and syntax in (say) the Eton Latin introduction, should be committed thoroughly to memory ; and Erasmus's Latin Syntax, carefully perused, will throw light on that important part of the grammar. This essential point accomplished, the student will be prepared to commence translating (with the aid of Ainsworth's *quarto* Dictionary,) Valpy's Latin Delectus Sententiarum ; taking special care to parse, (that is, to resolve each sentence into the parts of speech, and to apply the rules of syntax) as he proceeds. The more exact and diligent he is in observing this direction of regular parsing, the more effectual will be his progress. The great error, indeed, consists in too much neglecting this fundamental point. When he has read the Delectus a second time over, he may proceed to read Cæsar's Commentaries, which is simple and

easy in its style, and will open his way to the higher Latin Classics, as Sallust Cicero, &c.*

When the student has attained some facility in reading Latin, he may, together with a Latin Author, commence the Eton Greek Grammar; observing the same directions as before given for the Latin Grammar; and having thoroughly acquired it proceed to read Valpy's Greek Delectus Sententiarum, (using Schrevelius's Greek Lexicon, for no other will so effectually assist him at first) which will prepare him for reading the Greek Testament, in translating which he will chiefly refer to Parkhurst's Greek Lexicon. Xenophon is the easiest of the Greek Classics to proceed with.

Now all this may be done in the early part of the morning (advancing slowly but surely) and yet abundant time remain for his studies in his native language. Nothing is required but industry; a love of learning stimulated by reflecting upon the value and importance of his object; and patient daily perseverance:— and it may be added that he will be abundantly repaid. Vo-

* If the student is diligent in parsing, and in translating by the use of his Lexicon, there will be no objection, but on the contrary he will derive advantage by comparing his efforts with editions of the Classics which give translations in correct English, such as Smart's Horace, Davidson's Virgil, &c. But he must not lean upon them to the neglect of his Lexicon and parsing, for if he do so, he will be a very superficial scholar.

lunteers in learning meet with the greatest success. Let others who have passed through schools, value themselves upon their former acquirements while they are gradually losing their advantages in after-life : Let our late learner systematically prosecute his studies through life.—See further in Note O.

NOTE K.

“ I most anxiously wish that a due attention may be paid to my exhortations when I recommend great and exemplary DILIGENCE. All that is excellent in learning depends upon it. Let this be laid down as an axiom, that great improvement is a work of long time and great labour.”

KNOX.

“ Read the Writings of God and men with DILIGENCE, and perpetual reviews.”

WATTS.

“ Industry is the great condimentum, the seasoning of every pleasure, without which life is doomed to languish.”

BLAIR.

SIR ISAAC NEWTON was remarkable for “ a vigorous

intensity of thought," and he himself said that whatever he had done worth notice was owing to a patience of thought rather than any extraordinary sagacity above other men. Indeed it is doubtful, says his biographer, which was greatest his sagacity, penetration, strength, or **DILIGENCE**.

NOTE L.

"In reading it may be depended upon as an approved truth, that the degree of profit, as well as pleasure derived from it, will ever be proportioned to the degree of attention. At all hours, and in all seasons, if we can restrain the licentious rovings of the fancy, sooth the passions of the heart, and command our attention so as to concentrate it on the subject we examine, we shall be sure to find it amply rewarded. Attend closely, and close attention to any worthy subject will always produce solid satisfaction."

"In order to acquire the power and habit of fixing the attention, it will at first be necessary to summon a very considerable degree of resolution. Study to acquire the habit of attention to thought. No study is more important; for in proportion to the degree in which this habit is possessed, such commonly is the de-

gree of intellectual improvement. It is the power of attention which in a great measure distinguishes the wise and the great from the vulgar and trifling herd of men."

"In order to lead your thoughts into any useful direction, your first care must be to acquire the power of fixing them, and of restraining their irregular motions. Inure yourselves to form a plan of proper meditation : to pursue it steadily : and with severe authority to keep the door shut against intrusions of wandering fancy. Let your mind for this purpose become a frequent object to itself. Let your thoughts be made the subject of thought and review."

BLAIR.

The first great object is to induce the mind to work within itself : to think long and patiently on the same subject.

KNOX.

Retire ;—the world shut out ;—thy thoughts call home ;
Imaginations airy wing repress ;—
Lock up thy senses ;—let no passion stir ;—
Wake all to reason ; let her reign alone ;—
Then in thy soul's deep silence — inquire.

YOUNG.

NOTE M.

"In order to receive the proper advantage from reading, it must be rendered a pleasing employment. The first and most important object, therefore, is to form a strong attachment to those parts of science, or to those books which our judgment directs us to study. Indeed, if we can once fix our attention very closely on a good book, nothing more will be necessary to make us love it."

NOTE N.

BLAKE, a man of great courage, and who had defended Lyme and Taunton with such unshaken obstinacy against Charles the First, was made an Admiral under the Commonwealth; and though he had hitherto been accustomed only to land service, into which too he had not entered till past *fifty* years of age, he soon raised the naval glory of the nation to a greater height than it had ever attained in any former period; although opposed to the renowned Dutch Admiral TROMP, and to the famous DE RUITER, the only Admiral in Europe who had attained a renown equal to that of the greatest General.

HUME's History of England.

CROMWELL was no less than forty-three years of age when he first embraced the military profession ; and by force of genius, without any master, he soon became an excellent officer, though perhaps he never reached the fame of a consummate commander.

Ibid.

DE WIT, the famous Dutch Minister, a man equally eminent for greatness of mind, capacity, and integrity, possessed a genius of the most extensive nature. In order to support the declining courage of his countrymen, he went on board the fleet which he took under his command. He quickly became as much master of naval affairs as if he had from his infancy been educated in them ; and he even made improvements in some parts of pilotage and sailing, beyond what men expert in those arts had ever been able to attain.

Ibid.

Lord ANSON chose for his motto “ Nil desperandum.”

NOTE O.

“ To be competently skilled in ancient learning is by no means a work of such insuperable pains. It is as easy to be a scholar as a gamester, &c.”

HARRIS.

“Divest yourself of that vulgar prejudice which represents it as an insurmountable difficulty to begin a language, or an art or science, at the age of manhood. Old men have begun to study in old age (as CATO and OGILVIE), and yet have made a great proficiency.”

“Let not those men whose youth has been without culture, ever despair of making a competent proficiency while they are willing to bestow the necessary pains.”

BEATTIE.

“There is a vigour and cheerfulness which operates most favourably on study when the mind pursues the dictates of its own propensity. Volunteers in learning obtain the most honourable and useful victories.”

KNOX.

“Constant application will make the task of learning easy; and where something new, however little, is acquired every day, the sum total at the end of a few years will be surprising.”

“His education had been imperfect and desultory; but neither the busy scenes in which he had been engaged, nor the pleasures of youth, nor the precarious state of his own circumstances had diverted him from the task of improvement.”

SCOTT.

“ Born to struggle, thou art now in distress ! Remain firm, Heaven is on thy side ; but thou must co-operate with it. Banish every fear. Put a firm and vigorous foot in the balance, and thou shalt cast it in thy favour. Crowns of glory await you, but you must lay hold of them by force.”

FINIS.







